The Christian Century

PUBLISHED WEEKLY

The Case Against Drinking
By Ansley Cunningham Moore

Why Ignore Libya?
By Iva Gorton Sprague

The Voice of the People
An Editorial

The Teacher as Therapist
By Earl S. Johnson

NOVEMBER 19, 1952

In This Issue

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The Christian Century

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Coming Events

Nov. 19. National Council of Churches General Board Meeting, New York.
Nov. 20. Conference of U.S.A. Member Churches of the World Council of Churches Executive Committee, New York city.
Nov. 20. Lutheran Foreign Mission Conference of America 34th Annual Meeting, Chicago.
Nov. 21. American Friends Service Committee High School World Affairs Program, Chicago; Bayard Rustin, speaker.
Nov. 21. Friends of the World Council of Churches Annual Meeting, New York city.
Nov. 23. Thanksgiving Sunday.
Nov. 23. Chicago Sunday Evening Club; Mordecai Johnson, speaker.
Nov. 23-28. E. Stanley Jones Evangelistic Mission, McKinney, Tex.
Nov. 25. Chicago Institute for Religious and Social Studies; theme: "The Dilemma of Freedom and Loyalty in the World Today—Freedom and Patriotism"; John Kennedy, Leo Pfeffer, Willem F. Zuurdeeg, speakers.
Nov. 25. New York Institute for Religious and Social Studies; themes: "The Problem of Man in the Literature of the Western Faiths," "Religious Symbolism," "Moments of Discovery"; W. Norris Clarke, Cyril C. Richardson, Dorothy D. Lee, speakers.
Nov. 27. Thanksgiving Day.
Nov. 27-29. National Council of Churches Division of Christian Education Regional Audiovisual Workshop, Wichita, Kan.
Nov. 30. Advent Sunday.
Nov. 30. Chicago Sunday Evening Club (4-H Club Night); Paul M. Robinson, speaker.
Nov. 30. National Council of Churches General Department of United Church Men Mass Meeting, Buffalo, N. Y.
Nov. 30. Presbyterian, U.S.A. Sesquicentennial Sunday.
Nov. 30-Dec. 5. E. Stanley Jones Evangelistic Mission, Washington, D. C.
Nov. 30-Dec. 5. National Council of Churches Joint Department of Evangelism Festival of Faith, Greater Boston.
Dec. 2. Chicago Institute for Religious and Social Studies; theme: "The Dilemma of Freedom and Loyalty in Organized Religious Life"; James F. Anderson, Bernard Mandelbaum, James H. Nichols, speakers.
Dec. 2. New York Institute for Religious and Social Studies; themes: "The Problem of Man in the Literature of the Western Faiths," "Religious Symbolism," "Moments of Discovery"; John C. Bennett, Paul J. Tillich, Harold G. Wolff, speakers.
Dec. 2-3. American Bible Society Advisory Council, New York city.
Dec. 7. National Council Day.
Dec. 9-12. National Council of Churches General Assembly, Denver.
Dec. 11-26. Third World Conference of Christian Youth, Kottayam, Travancore, India.
Dec. 13. National Council of Churches General Board, Denver.
Dec. 14. Universal Bible Sunday.
Dec. 15-16. National Council of Churches Joint Department of Stewardship and Benevolence Conference on Wills, Annuities and Special Gifts, Cincinnati.
Dec. 25. Christmas Day.
Dec. 27-Jan. 3. United Student Christian Council Quadrennial Regional Study Conferences, Morgan State College, Baltimore; Park College, Parkville, Mo.; Stanford University, Palo Alto, Calif.
Dec. 29-30. World Council of Churches Executive Committee, Lucknow, India.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

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EDITORIAL

ON Election Day the *New York Times* printed a dispatch from Madrid which contained this sentence: "To Spain the agreement would mean that the Franco government, which the Western democracies sought to overthrow by means of a political and diplomatic boycott soon after the end of World War II because of its pro-Axis attitude, had become a full-fledged partner in the defense of the West." The agreement referred to had just been reached between the United States and Spain. "This major development in U. S.-Spanish relations," said the same newspaper, "is expected to consolidate the dictatorship of Generalissimo Francisco Franco internally and internationally." Thus Pentagon policy prevails again. In exchange for the right to locate three airbases and two naval bases in Spain, the United States will pay Franco enough to make secure a dictatorship which was headed for the economic shoals. In addition, the *Times* reports, the Spanish dictator has been assured by our military mission that, although no formal papers will be signed, the U. S. will take over the modernization of the Spanish army. Should there be more riots of the unemployed in Barcelona, those shot down will have the satisfaction of knowing that they have been hit by bullets from Garrand rifles or shells from Patton tanks. The Pentagon defends this deal with Franco as a military measure. As such, it is supposed to be "containing" communism. It also holds the United States up before the world as patron of still another dictator. In the battle for men's minds, will that "contain" communism? Or build confidence in the United States?

Franco Becomes Our Partner

Bulgaria Pushes War On Churches

WHEN the Communist government of Bulgaria set out to shatter the Protestant churches three years ago by convicting 15 pastors of spying for the United States, nobody paid much attention. Our state department made a formal protest, which is gathering dust in some Sofia pigeonhole, and that was that. Bulgarian Protestantism has never recovered. More attention may be paid to the recent action against Roman Catholic leaders. After the usual propaganda trials four priests, including one bishop, were sentenced to be shot, and all but four of the other 36 defendants sent to prison for from 10 to 20 years. Again the U. S. government has branded the charges "groundless and absurd." Other governments have also protested. There the matter will rest. And the Roman Catholic Church in Bulgaria will have received a staggering blow. Now Religious News Service, in a dispatch from Istanbul, says that the Bulgarian government has launched a "Save our Youth" campaign against the Orthodox Church. Extensive details are given of the many ways in which children and young people are being hounded to stay away from churches and from church activities and to renounce their faith. It is much the same sort of thing that went on in Russia while the "League of the Godless" campaign was in full swing there. In Bulgaria, however, this campaign seems more intensified, perhaps because there is not so much territory to cover. Little can be done to help these hard-pressed Bulgarian Christians, although it is good to be told that the Moscow patriarchate is putting what pressure it can on Sofia not to push persecution of Bulgarian Orthodoxy to the point of destroying it. But what has happened and is happening to all three religious groups in Bulgaria—first to the Protestants, then to the Roman Catholics and now to the Orthodox—is a reminder that it is still the Communist purpose, wherever opportunity offers, to wipe out organized religion.

Communists in the U.N. Organization

SECRETARY GENERAL TRYGVE LIE continues to handle the question of American Communists within the United Nations secretariat with both firmness and care. When the issue first came up (see the Century for October 29) and Americans on the U.N. staff began to refuse to answer questions asked by a federal grand jury and a Senate subcommittee, Mr. Lie discharged one, suspended another and placed ten more on leave. Three of these ten were later dismissed. But the U.N.'s executive officer refused to be stampeded by demands from certain senators for wholesale firings. He is recruiting a panel of eminent lawyers to advise him on what action to take in each specific case. It is clear, however, that both the U.N. and the United States government have been embarrassed by indications that some Communists, or near-Communists, who had found it expedient to get out of jobs in our own government, have found a haven in the U.N. secretariat. The United States government has now announced that it will ask the U.N. to vote Secretary General Lie power to fire all American Communists from the U.N. staff. To us, that seems like getting at the problem backward. Since the U.N. is an international organization which includes Communist nations, if the U.S.A. or other member states do not want their nationals who are Communists or play

along with the Communists to be employed there, then it should be up to these member states to block their employment. It is not fair to Mr. Lie to put the responsibility on him. The responsibility should be on the U.S. state department to see that no American citizen is cleared for employment by the U.N. who is not free from suspicion on this score.

Lifting the Voice Of Reason

OUR NEW YORK state correspondent last week reported one of the most important, and one of the most encouraging, speeches made in this country since the blight of mccarthyism began to spread over the land. This was the speech Learned Hand, retired chief judge of the Second Federal circuit court af appeals, made before the annual convocation of the board of regents of the University of the State of New York. When Judge Hand, who is 80, retired last year after 42 years on the federal bench, the legal profession and the press vied to pay him tribute. There was little dissent from the frequently expressed opinion that, although political interests had blocked his path to the Supreme Court, he had nevertheless been for years America's foremost jurist. In his address on October 24, Judge Hand warned that the United States has begun to slip into that "process of dissolution where each man begins to eye his neighbor as a possible enemy; where nonconformity with the accepted creed, political as well as religious, is a mark of disaffection; where denunciation, without specification or backing, takes the place of evidence; where orthodoxy chokes freedom of dissent; where faith in the eventual supremacy of reason has become so timid that we dare not enter our convictions in the open lists to win or lose." Over against this "process of dissolution" the great judge set the need for renewed faith in and devotion to freedom of speech and press, freedom of religion, due process of law and equal protection of the law. He found the basis for an individual's commitment to these democratic bulwarks in liberal education, a knowledge of "what men in the past have thought and felt to be their most precious interests." Judge Hand, in short, was holding aloft beliefs which have provided the solid foundations of this republic since the days of Thomas Jefferson. We take heart in the hope that such a speech, coming at this time while our citizens are emerging from the hysteria of the campaign, will sober many of them and at the same time rouse them to take their stand on the side Learned Hand so powerfully upheld.

Adlai Stevenson In Defeat

MOST AMERICANS, we believe, are not thinking of the man in the governor's mansion at Springfield, Illinois, as a defeated candidate but as a great American. On its surface, the 1952 election inflicted about as crushing a defeat on Governor Stevenson as a man can suffer. It is true, of course, that he received two million more votes than did President Truman in 1948. Yet when all the votes have been counted, it may appear that he did not carry a single state that would not have been carried had the Democratic ticket been headed by Joe Zilch. All the campaign which Stevenson waged from that hot July night when he made his memorable acceptance speech to the election eve when he gave his noble "last word" to the voters may seem to have been wasted effort. But it was not wasted. It brought before the American people a leader with great qualities of mind and spirit. We trust that they will not now allow him to retreat into the obscurity from which he so suddenly emerged. Adlai Stevenson could render distinguished public service during the next four years as the leader of an intelligent "loyal opposition." That is something the United States has not had for the past twenty years. There has been plenty of sniping at the administration, and more grousing. But continuous, responsible and intelligent dissection of government policies, with presentation of practical alternatives—this has been conspicuously lacking. Even Senator Taft has only intermittently risen above the level of carping criticism. The Democratic party has suffered from this lack. So has the nation. Adlai Stevenson could provide an intelligent opposition of this kind if he were given the opportunity to express it. We trust that his party will see that the opportunity is supplied. The natural modesty of the man, his distaste for the rough-and-tumble of politics, may tempt him, when he leaves the Illinois governorship, to drop back into his placid law practice. America needs him so greatly we hope this is not allowed to happen.

Church-Supported Causes Fared Ill at Polls

PROTESTANT GROUPS did not do very well in their attempts to influence voters in the recent elections. Proposals they opposed passed; one referendum they initiated lost. In Oregon, the proposition initiated by the state council of churches to ban parimutuel betting on horse and dog races lost by a heavy margin. But an initiative in the same state to legalize the sale of liquor by the drink was endorsed by the voters. In California, the bitterly fought struggle over Proposition 3, providing tax exemption for parochial schools, ended in victory for the parochial schools. The closing weeks of the campaign brought an all-out publicity drive to persuade voters that the purpose of the referendum was to relieve from taxes schools for crippled, spastic and retarded children. All over California a picture of a small boy in braces was used with the appeal, "Yes on 3 means help for me." Fifty-eight such special schools were listed as potential beneficiaries. Now that the proposition has been enacted it is said that none of these schools will benefit at all; the parochial schools are the real gainers. In South Carolina, although the Atlantic synod of the Presbyterian Church, U.S., courageously came out in opposition, the voters adopted an amendment to the state constitution which eliminates a requirement that the state provide public schools. This, proposed by Governor James F. Byrnes, will enable the state to evade any Supreme Court ruling outlawing segregation in the public schools by abolishing the public schools altogether. The Supreme Court now has this question under advisement and is expected to hand down its verdict soon. In Wisconsin, where many Protestant ministers opposed the re-election of Senator Joseph R. McCarthy,

and nearly half the Methodist ministers signed an appeal for his defeat, McCarthy won. But his opponents found some satisfaction in the fact that he ran far behind Eisenhower and behind all five top state Republican officials who were elected. Kohler's majority for governor was 400,138. Eisenhower's majority in the state was 327,800. McCarthy won by only 141,312. But he won.

Weizmann's Death Ends A Historic Career

YEARS HENCE the story of Chaim Weizmann, who died near Tel Aviv on November 9, will be told as one of the romantic biographies of modern times. And not only among Jews. The career of this chemist who saw fulfilled his dreams of re-establishing a Jewish state after almost 2,000 years, and became that state's first president, belongs in the small company of tales of those who, by grim determination and despite every setback, accomplished historic marvels. Dr. Weizmann, born in Russia, became a British citizen and one of England's foremost chemists. During World War I, England desperately needed acetone to make explosives. Weizmann produced it synthetically. Asked by David Lloyd-George, then prime minister, what reward he wanted, Dr. Weizmann, a devoted Zionist, asked for a Jewish homeland in Palestine. The Balfour Declaration followed. Dr. Weizmann's later part in the development of the Zionist movement into the Zionist state was not so happy, as his autobiography makes plain. His Western outlook clashed with that of David Ben-Gurion; he went through bitter struggles inside the World Zionist organization. When triumph came and Israel was established, Dr. Weizmann's election as its first president was much in the nature of a sentimental gesture. Old, sick, nearly blind, it was a long time before he could be brought to Palestine for his inauguration. Once there, he never was strong enough to challenge openly the policies of his rival, Premier Ben-Gurion. Nevertheless, he lived long enough to see a great dream come to pass and to know that without his contribution it might never have been. So another "father of his country" joins the pantheon of national heroes.

One Paper to Keep Alive

SINCE the ranks of intelligent, independent and courageous Christian journalism are so thin in America, the loss of even one such paper would be keenly felt. This is particularly true of *Christianity and Crisis,* the bi-weekly "Journal of Christian Opinion" which is published at 537 West 121st St., New York 27, by an editorial board headed by Reinhold Niebuhr. For a dozen years *Christianity and Crisis* has spoken forthrightly and with spiritual insight on the issues of our troubled time. Often it has penetrated more deeply into the real nature of our problems than any other voice. Church leaders who have formed its acquaintance have learned that it served no vested interest, was not influenced by a desire to seek personal favor, could not be intimidated. We have not always agreed with the positions its editors have taken, but we have been particularly helped precisely at points where we have differed. This is the main function of a free Christian press—to bear witness to what is believed to be true, particularly when the truth runs counter to errors widely held; to declare for right, even when organized power in church or state has to be described as in the wrong; to defend the weak against the strong and the small against the great. Without such voices as that raised by this small paper, the church would fall a prey to the ills which come from the exercise of unchallenged power by ambitious leaders who do not have to pay attention to the voice of an aroused Christian conscience. We hope that the appeal for $5,000 being made by Henry Sloane Coffin, president of the board of sponsors of *Christianity and Crisis,* in order to keep the paper alive, will promptly be answered by gifts to cover the whole amount. The address is given above.

Washington's Episcopal Schools Dropping Racial Bars

ONE PROMISE made by General Eisenhower during the campaign pledged an end to racial segregation in the District of Columbia. The Episcopal Church is taking steps in this direction by putting the private schools it maintains in the national capital on a nonsegregated basis. The Beauvoirs elementary school has announced that, beginning next September, it will receive applications from Negro students. Similar action is expected from the governing boards of St. Alban's School for Boys and the National Cathedral School for Girls, both conducted on the grounds of the Washington Cathedral. Several Roman Catholic parochial schools in Washington abolished segregation some time ago. . . . All but one member of the faculty of the theological seminary at the University of the South, Episcopal institution at Sewanee, Tennessee, have resigned. Cause: refusal of the trustees to admit Negro students. The university chaplain has also resigned. . . . For the first time since the Reconstruction period a Negro, Clifford R. Moore, has been appointed a U. S. commissioner, to handle federal cases involving fines of less than $1,000 or sentences of less than six months. Mr. Moore is a member of the Shiloh Baptist Church of Trenton, New Jersey. He was sworn into office by Judge Philip Forman, a leading Jewish layman, whom Commissioner Moore once served as law clerk. . . . American Middle East Relief, 350 Fifth Ave., New York 1, N. Y., is soliciting money for food and clothing for the Arab refugees from Palestine who face a desperate winter. Three cents will supply a meal, and gummed labels for the shipment of clothing will be furnished on request. . . . So many conflicting stories have been told about the status of the Rev. Michael Scott that this statement on his case seems needed. Mr. Scott has been admitted to the U. S., where he is attending sessions of the United Nations Assembly. But his movements are restricted to New York and Long Island. Permission was refused him to address a church group in Syracuse. . . . Radio Moscow, according to Religious News Service, has broadcast that Senator McCarran's internal security subcommittee has issued a 128-page report on Communist infiltration of American church choirs. We knew that there was often trouble in church choirs, but never suspected this as the cause. . . . As this

issue was about to go to press, Trygve Lie announced his resignation as secretary general of the United Nations. Comment must be delayed until next week, but there can be no blinking the crisis this resignation will precipitate in the U. N.

N.C.C. Foreign Relations

AMONG THE INTERESTS which the member denominations of the National Council of Churches seek to advance by working together are foreign missions, ecumenical relations with churches abroad, and overseas relief and reconstruction. Approximately one hundred mission boards and agencies belong to the foreign missions division of the National Council. They probably represent twice as many denominations as the number which hold membership in the council. Consequently, this division moves steadily forward even though it is in itself a mathematical impossibility—a part which in one sense is greater than the whole.

I

This most inclusive division of the National Council is the descendant of the Foreign Missions Conference, which was the oldest of the cooperative interchurch organizations. Because it started as a conference, whose most popular enterprise was an annual meeting designed for the inspiration of mission board secretaries, it attracted members from denominations which had cooperative relations with other churches at no other point. The fear that a merger of the F.M.C. with the proposed National Council would disrupt the fellowship which in time grew up around the conference caused the F.M.C. to delay for a long time its decision to merge with the council. When the decision was finally made, fewer losses occurred than many had predicted. One reason was that the council adopted a rule which permitted a mission board to join the division even though its denomination was not a member of the National Council. The division continues to hold its popular conferences. At the same time it administers a growing load of cooperative missionary work in behalf of some of its constituents.

It would be a mistake to assume that the ecumenical achievements of the Division of Foreign Missions are a direct consequence of the purpose of American-centered agencies to merge to form the National Council. The boards of foreign missions had pioneered in working out their own forms of ecumenical relationships, and these had on the whole been remarkably successful. But the missionary movement had reached and passed the limits of possible development abroad unless it widened its base at home. And when it undertook to do that, it discovered that foreign missions had to take their place alongside other concerns within a conception of the church which set the whole church preaching the whole gospel to the whole world. The missionary movement then proceeded to lose its existence as a special interest in order to find its life in a reinvigorated church.

The Division of Foreign Missions started with a handicap. The planning committee which brought the various organizations of the National Council into the merger had not been able to complete its enormous labors, and it came to Cleveland with a recommendation for temporary leadership for this most important division. Fred F. Goodsell, for many years secretary of the American Board of Commissioners for Foreign Missions, gallantly undertook the executive secretaryship of the division. Miss Sue Weddell became co-executive secretary. They have served through this biennium, although their original enlistment was to last only until permanent officers could be recruited. Now that this has at last been accomplished, it should be said that nobody could have bettered the record they have jointly made.

II

Since the National Council got under way, this division has started one of the most promising research projects of which we know. It is a study fellowship of missionaries and other mature and experienced churchmen on the Christian approach to communism. Its emphasis is on the most constructive answers to communist programs and propaganda. At the second assembly of the division, held in Toronto last January, younger missionaries from many parts of the world underscored the relation of the Christian gospel to a world in revolution.

The division is responsible for leadership in recruiting and training missionary personnel, for the growth of the missionary research library in New York, for a great program of friendly relations with the 30,842 foreign students from 121 countries, half of whom are Christians. It has a system of area representative committees for Africa, Europe, Latin America, the Near East and Southern Asia. Under its Far Eastern Joint Office—"Joint" with the International Missionary Council—it looks after missionary interests in China, Japan, Korea, Okinawa, the Philippines and Southeast Asia.

One of the division's projects is concerned with world literacy and supplying Christian literature for persons who are being taught to read by the method developed by Frank Laubach. Dr. Laubach went to India last July to work at the request of the Indian government on a literacy project involving the nine major languages in India. In addition, this division has developed a project for the use abroad of radio, visual education and mass communications as channels of Christian influence. After four years of provisional operation, during which it has raised and spent $400,000, the committee assumes permanent status under the foreign missions division next January.

With all this and much more going on within this division, it might be held that it has good grounds for satisfaction with itself. But its own leaders are dissatisfied with the difficulty it has in trying to pierce the uncertainties which surround the future of the missionary movement. Nobody has enough time to rethink the strategy of Protestant missions in our revolutionary present world, and nobody in this division is ready to undertake to carry out this prophetic mission on behalf of the churches. Yet if it is not done with the help of this division, it seems very likely it will not be done. The difficulty which this division experiences in this respect is not peculiar to foreign missions. Throughout the National Council, and particularly

among its highest officers, the complaint is continually heard: We do not have time to think. The council ought to be a device which would make possible a united Protestant strategy. To some extent it is that, but routine work inhibits a function which is vitally important to all the churches. (Or does this function lag, especially in the case of foreign missions, because long-range planning is impossible in the chaotic atmosphere of this troubled and revolutionary time?)

Another point of weakness which the foreign missions leadership of the council freely confesses is "lack of imagination." The division does its main work through functional and area committees, and these have stood the test of time. Boards working in a given area send their representatives to the appropriate area committee of the division, and they determine policy and finance work according to agreement. They can do anything their constituencies approve, and nobody in the National Council can stop them. But the world, or the parts of it in which missionary work is going forward, is in revolution. Old methods and traditional ideas will not suffice. The younger churches grow increasingly restive with the disunity of Western denominationalism, with conventionally trained missionaries, with primitive means of communication. The foreign missions division is keenly aware of the limitations of insight, of creative adaptation to the present situation, exhibited by the boards of foreign missions. It continues to press them to be more daring even though the churches in their work abroad are far more adventurous than in their relations at home. It urges them, for example, to try to agree on a Christian strategy for Africa even though sectarianism prevents the development of a movement for the Christian conquest of America.

The appraisal committee of the National Council has been concerned with certain overlapping or conflicting interests in its foreign outreach. One of these was disposed of in the last biennium when Church World Service was transferred from the foreign division and made a central department. Another is the exchange of leaders and students which is currently carried on by eight units of the National Council, even though the by-laws of the organization say it is the concern of the central department of ecumenical relations. Further study will probably make the paper arrangement conform to practice, rather than vice versa. Also the rather widely scattered interest of various units of the council in technical assistance abroad requires a somewhat more flexible arrangement than it has had, and this should be cared for by a staff coordinating committee on technical services.

III

The greatest need of the division, and of the churches in Christian America, is rethinking the whole structure for and the policies of the overseas mission. The coming biennial General Assembly of the National Council will have no more important business before it than this. For example, the division will report to the Denver meeting that in Korea 500 church workers have been martyred by Communists (an understatement); that 973 churches have been wholly or partly destroyed; that nearly one million civilians have so far been killed, wounded or kidnaped; that a large part of the Christian community is to be found among the four million people in refugee camps. That means that the question whether Christianity can survive the Communist attempt to exterminate it in Korea is not academic.

Is that of concern only to Presbyterians and Methodists, who do most of the missionary work in Korea? There where the church has been the object of intensive persecution, is the compassion of American Christianity adequately represented by what Church World Service has done so far? There where the ideological struggle is more intense than even the military conflict, have we done our whole duty when we help distribute a bare million Bibles and Testaments a year, or use the freely offered facilities of the radio for nothing more than an occasional drama or Sunday sermon? With so large a proportion of the people in refugee camps, is the concern of American Christianity adequately represented by two mobile units which make 191 showings of Christian movies to 152,000 people in five months' time?

What more can be done to make effective the concern of foreign missions for world peace? In the past the Foreign Missions Conference played a really important part in securing independence for Indonesia, for India, for the Philippines. Many times it was the agency of American Christianity which gave people abroad their warmest assurance of Christian support. Since it merged with the National Council, the foreign missions division has not been as articulate as formerly. That is a great loss. Is it because actions on international questions, with some of which this division is in position to deal more intimately than any other in the council, have to be channeled through the department of international justice and good will and the division of life and work before they reach the light of day? Perhaps that is necessary, but the results of this arrangement to date raise a question as to whether it ought not to be reviewed.

(To be continued)

The Voice of the People

THE PEOPLE wanted a change. That, when all the factors are taken into account, sums up the election. Governor Stevenson sensed this, a demand rising all over the nation, from the very start. He acknowledged it, and tried to dull its edge, in his acceptance speech. He kept trying to deflect its direction in one speech after another. His efforts were in vain. The people had made up their minds they wanted a change before ever the conventions were held. When the Republicans gave them a candidate both personally magnetic and aloof from the professional politicians of whom they were so tired, the November landslide was in the making.

Yet now that the people have spoken with such emphasis, General Eisenhower may well be asking what they have said. They want a change! But what change? Or changes? Eisenhower's campaign speeches did little to define specifically the changes which would follow a Republican victory. They were, in the main, simple words of approval for the desire for a change and assurances that, if the general won, he would plant his administration on

the solid rock of the eternal verities and ancient moralities. So far as it went, that was all to the good. But as he rests from his campaign labors in his Georgia hideaway, the general should now be asking, What are the changes which the people expect?

I

They expect a change in Korea. And not only in Korea but in what Korea stands for. Unless we misread the stirrings in the public mind during the closing days of the campaign, it was this particular longing for a change which gave the decisive impulse to the Republican sweep across the nation. Stevenson had placed his emphasis on the unlikelihood that any great change could be expected in Korea. He pledged "an unshakable determination to stand firm."

But Ike—the continual use of the intimate nickname was in itself significant—Ike would go to Korea; Ike would take matters there into his own capable hands; Ike would end the fruitless negotiations; Ike would "bring the Korean war to an early and honorable end"; Ike would bring the boys home; Ike would thereupon end the draft. If it is protested that Ike never promised most of these things, he and his campaigners did nothing to discourage the spread of these expectations. The "Bring our boys home" placards which sprouted all over the later Eisenhower rallies showed for what change in Korea multitudes thought they were voting.

Now the President-elect and his party must reckon with that expectation. The people are not content to have this war, which has already lasted 28 months and cost this country almost half as many casualties as the First World War, drag on indefinitely. They want a change. Their feeling may be unreasonable, unreasoning, a possible source of greater tragedy in the future. That does not lessen its prevalence or the problem which it creates for the new administration.

Moreover, the President-elect must reckon with more than a demand for a change in the situation which now pins down American boys on the firing line in Korea. This is also a demand for assurances that there will be no more Koreas—no more committing of American forces to fighting on foreign soil without resort to the warmaking powers of Congress, no more "united" actions to repel aggression that are united in name only, no more assumptions of responsibility in distant places which the people only dimly understand and for which they are expected to make unlimited sacrifices. The voice of the people spoke at the ballot box not only on Korea, but on the whole future of American involvements in the "collective security" policies of the U.N. and of the Truman administration.

II

That is the first specific change which General Eisenhower must know the American people, by the largest vote ever given a candidate for President, expect of him. He shows that he knows it is first by placing his trip to Korea first on his program as President-elect.

Closely coupled with this, we believe, is a desire for change in the relations of the United States with its European allies. There is no desire to forsake those allies. But there is a widespread belief that the present relationship—military, political, economic—is unsound and unhealthy; that it makes inordinate and unjust demands on the American taxpayer. Most citizens would probably be at a loss to put into words just what they think is wrong, but they know that our present relationship to nations which seem so reluctant to sacrifice in their own defense irritates them. They want a change. Exactly what change, they do not know. That's up to Ike. But it must be a change.

Going a step farther, this of course means that they want a change in the size of our military expenditures. General Eisenhower assured them, out of his military experience, that this could be accomplished. The Pentagon has already read the handwriting on the wall to the extent of its announcement, four days before the election, that it would ask Congress to reduce the defense budget by $5 billion next year. That would leave military outlays, not counting aid to foreign armies, at $45 billion.

We believe this is not enough change to satisfy most of those who voted for the Republican candidate. Yet the Pentagon, through its newspaper mouthpieces, the Alsop brothers, published a statement on the morning after election that an air program to provide national security can be attained only by adopting a "crash program" which "will demand enormous additional money outlays and perhaps the total mobilization of certain sectors of our industry."

President-elect Eisenhower, considering the demand for a change in military outlays, for reduction of taxes by reduction of the defense budget, will have no difficulty in reading the scarcely veiled Pentagon ultimatum behind the Alsops' words. Neither will Senator Taft, who has some sort of assurances from the new President on tax reduction. Moreover, we expect that the senator from Ohio will tell the President-elect that the people's desire for a change goes beyond wanting a reduction in military budgets and taxes; it embraces likewise a desire to see ended the domination of the U. S. government by the Pentagon. Perhaps paradoxically, but nonetheless actually, hosts of American civilians today hope that a brass-hat President will change the trend toward brass-hat rule.

III

Most of all, when the American people voted their demand for a change their thoughts were fixed on Washington. Governor Stevenson admitted at the start of his campaign that there was a mess there; 33 million voters chose General Eisenhower to clean it up. They want something done which will effectively allay their anxieties about Communists in government, although they have but the haziest ideas as to why they continue to feel those anxieties or what should be done to end them. They want dignity restored to the presidential office—which President Truman again lowered during the campaign without, we believe, helping the Stevenson effort—and to the conduct of all the departments of government. Above all else, they want an end to the cronyism, the gravy-train riding, the secret deals and the downright corruption which have disgraced the capital.

The American people are seldom idealists (except vocally) in their conception of politics. They could shrug

off the Nixon revelations, so long as there was no evidence that Senator Nixon had been personally enriched by the gifts of his wealthy friends. "That's politics." But this very realism—if that is what it should be called—told them that any party after twenty years in power becomes deeply corrupted. Likewise, it convinced them that the corruption which had come to the surface in congressional investigations and newspaper reports was probably only a part of the total sordid mess. So, with one eye on Korea and the other on Washington, they went to the polls muttering, "It's time for a change."

We do not believe, however, that the people's demand for a change at Washington will be satisfied by a mere changing of the occupants of offices. For the first months of the new administration, the sight of Democrats being replaced by Republicans will be enough—or almost enough—to satisfy most of those who voted for Eisenhower that changes are being made. Distributing ten thousand jobs to the "faithful" of a party which has been starving for years will not, however, quiet demands for long. (Almost every President since Polk has testified that giving out jobs creates more enmity than good will for the giver.) The new President will soon find that his party, also, contains those who are less than adamant in virtue, and that they have a deplorable capacity to attract the attention of the privilege-seekers.

All of which is to say that it is going to take more than a spectacular airplane flight to Korea and a wholesale turnover in the top jobs at Washington to satisfy the American people that their demands for a change have been met. We trust that General Eisenhower knows this. If he does, he knows how staggering are the responsibilities that have been laid on him. For a brief "honeymoon period" every new President is assured of public and congressional support and applause. But honeymoons wane. In what will seem to the new occupant of the White House an all too brief two years the same voters who rolled up this year's astonishing vote will be voting again. That vote will tell whether they believe they have been given the change for which they voted.

He Rang the Bell

EDITOR THE CHRISTIAN CENTURY:

SIR: I am warning you. This is an evangelistic onslaught. So if you don't want to be evangelized, skip it.

One of the forgotten events in American lore which deserve to be recalled frequently is the mad act of Edward Dickinson of Amherst, Massachusetts, the father of Emily Dickinson. He has been so often cast as the heavy villain that I take pleasure in hereby awarding him an Order of Merit with crossed palms. Emily thus records his act:

> We were all startled by a violent fire bell ringing, and thinking of nothing but fire we rushed out into the street to see. A lovely evening sky colored gorgeously with pink and gold displayed itself to the wondering and admiring people who issued from the houses at Mr. Dickinson's authoritative summons. For father happened to see it first, and rang the fire bell to call attention.

An eminently sound idea—ring the fire bell to get attention to a sunset. And the evangelistic plea is: Oh sinner, there are not enough fire bells sounding. Ring a few. Do some violent attention-calling when you come across an experience that is a lot better show than a three-alarm fire. And if, in these years, we have fewer occasions for enthusiasm running wild, make the most of them.

This applies to sunsets and all such. All over the country this gorgeous autumn there are sights of foliage which demand that we run, not walk, to the nearest firehouse and start the clapper going in the bell. I know that the alarm that Edna St. Vincent Millay sent out,

> Oh world, I cannot hold thee close enough,

was a poem in honor of spring. But autumn deserves a fire bell even more. Bliss Carman was a good fire laddie:

> The scarlet of the maples
> Can shake me like a cry
> Of bugles going by.

Too many people are in danger of becoming so intellectualized (real or imaginary) or so spiritualized (genuine or imitation) that they cease to live in the physical world with its amazing wonders. Bliss Perry wrote of the Puritans that they often had to hold on hard to the huckleberry bushes to keep from being translated. We all ought to have huckleberry bushes to hold on to—quite literally, for the lowly huckleberry bush is a joy forever. Suppose the birds do get all the berries, you still have flowers that bloom in the spring and lovely leaves that stick around all year and turn a deep red in the fall.

Some people are occasions for dashing into the nearest firehouse and banging the bell. To paraphrase Stevenson, a genuinely great person is a more exciting thing to meet than a hundred-dollar bill. Here I clang the bell for some great persons I recently met in print. There is the Christian family who walk in glory through the pages of that memorable book *Journal of Ann Frank*—the family in Belgium who during the last war took into their home a family of Jews and kept them for a year, when every hour meant the risk of life and dividing their slender food ration. Think of that demonstration of what Christian love means! Another experience that calls for bell ringing is the recent book *Strengthened with Might,* by Harold Wilke, which tells of triumphing over an almost insuperable handicap—being born without arms. There *are* flashes struck from midnights!

And here's one more. When the bitterness of today's world gets you down, find your way to the edges of one of these small groups of students—they are springing up all over the country—who are saying they mean to live for causes and not cash, for brotherhood proclaimed in life, not in word. Here's a light in our darkness.

Fire! Fire!

Yours,

SIMEON STYLITES.

The Teacher as Therapist

By Earl S. Johnson

TEACHERS in Sunday school and teachers of high school or college social studies are alike in one respect. Their job is character building. If their students wind up before a Kefauver committee the teachers must have failed. Perhaps it wasn't their fault, but it is their failure. For character is what looks so solidly strong or so woefully weak in the glare of TV lighting when the object of the questioning calmly establishes his worth or cringingly attempts to sidestep responsibility for what he is. What he is, however, is not his responsibility alone. It is also the responsibility of those who have been entrusted with his instruction. That means teachers—whether leaders in kindergartens or analysts of Freud in a human development seminar.

What is character?

The psychologist says that character is an organized set of habits. It's doing things a certain way when certain problems confront you. You may be, as Richard Whitney was a few years ago, president of the New York stock exchange. Every day you have the opportunity to steal thousands of dollars. But day after day you continue to handle other people's money without once considering seriously the chance to take some of it for yourself. That's one kind of character. Or you may, as Richard Whitney did, take others' money and play the market with it for your own profit. That's character, too, but of quite another kind. It is the teacher's job to build the one kind and discourage the other.

'The Law and the Prophets'

And that brings in a consideration that will be familiar to every churchgoer. It is not enough for teachers to build character; they've got to build *good* character. That part of the definition comes from the moralist, who says that character is an organized set of habits which result in right *social* conduct, or right *moral* conduct—the two terms have the same meaning. Spelled out in action, right moral conduct means telling the truth, giving to every man his due, loving and defending freedom, working to make others and one's self happy, playing the good neighbor role wholeheartedly, striving to be solvent and saving enough to contribute to the Heart Fund and the Christmas Seal campaign, and, finally, working and striving for peace and good will among all men. Jesus summed it up long ago as loving the good and our fellow men—"this is the law and the prophets."

The task of education, under whatever auspices, is to organize and reorganize the resources of human beings for right conduct. We teachers are entrusted with the job of helping the student to muster all his powers in a constant battle with the pressures of selfishness, self-delusion and blind ignorance. Even "to think is a moral act," as William James once told his students, and the moral act is "the effort of attention by which we hold fast to an idea." Substitute "ideal" for "idea" and our position is clear. We've got to teach our students to think in terms of values, in terms of the values our world has inherited from the Jewish prophets who cried out for honest dealing, from Socrates who drank the hemlock rather than deny his own faith in freedom, and from Jesus and his disciples who suffered torture and death that the lessons of love and brotherhood might be taught to all men.

Crooked Kiss and Honest Blow

To think is to take the responsibility for consequences in one's own life and in the lives of others. "As a man thinketh, so is he." And as a man thinks, he acts; others as well as he suffer the consequences of his thought. That is why the teacher in the Sunday school or the social studies class must face the problem of aiding young people to tell the difference between the crooked kiss and the honest blow. We need not go to Washington for examples of blindness in moral matters. The mink-coat, deep-freezer scandals are but politically spotlighted instances of the inability to distinguish between a gift and a bribe, a fair deal and a dirty shakedown. It is our job as teachers to help students to a clarity that will never permit them to accept bribes blindly or to pay tribute fearfully. The supreme end of general education is the formation of good character, the fixing of moral values and the achievement of an integrated personality, for these are one and the same. Mental health is moral health.

Here is where the problem of the teacher as therapist begins. It is not easy to help the young in a time of moral crisis when nation is set against nation, group against group, man against man, and *man against himself*. As teachers we have scant chance to affect the international conflict directly. Our services in resolving the difficulties between groups within our society are sometimes requested and given, but then we do not act directly as teachers. But in the situations where man is set against man and, more importantly, where the problem lies within the human personality itself, we are forced to be amateur psychologists and therapists whether we like it or not. Indirectly our effect in these areas will be reflected in the larger social spheres, for however much we focus upon the student's personal hostilities, fears, dilemmas, bewilderments, anxieties and frustrations, they are not sharply separated from the society he lives in. They come from and flow back into that society, as river tides come from and flow back into the great ocean. As Goethe said long ago in *Tasso*:

> Man knows himself
> Only within mankind;
> Only life teaches him
> What he is.

The special moral field of the teacher, then, lies in the relationship of man to man, and in the role of mental hygienist he attempts to build personality through such relationships.

His first obstacle is the divided, almost fragmented, loyalties of the student who shares membership in many groups with different, unequal and conflicting moral stand-

ards. The bewilderment of young people—when it is no worse than that—grows from their attempt to live in, by and with such clashing norms. You cannot be all things to all men; yet our society appears at times to demand that of us. We must love our neighbor as ourself but we must fire him if he doesn't measure up to the factory production schedule. We must contribute to missionary work in China while we support war bond drives to build planes to bomb the Chinese. The list of our paradoxes is almost endless. Even the very young child is faced with them. As a pupil of Miss Jones, a lad on Chicago's south side is expected to keep his shirt clean, shine his shoes and never strike another boy. But as a member of his neighborhood gang he is expected to carry a knife, fight at the drop of a "cuss word" and in general be "a man." This is not a pipe dream; this is the way life is in America in the year of our Lord 1952. If there is any parent who hasn't faced the gang problem or the moral dilemmas of his own loyalties, that parent must be too busy to think at all.

All this and more confronts the teacher as mental hygienist. His problem resolves itself into one of offering the student a sort of "mental neighborhood" in which he finds himself free to behave according to his normal drives and impulses and thereby to maintain and improve his character. If this seems odd medicine for such a condition as we have diagnosed, it stands on firm authority. We have come a long way in child psychology since John Wesley wrote, "Break your child's will in order that his soul may live."

What Growing Up Is

The process of growing up is, in the long view, the experience of gaining emancipation from childishness, of mastering intelligently the rights and obligations of early, middle and late adolescence and then of adulthood. Mental hygiene views that emancipation as requiring the removal of emotional disturbances which prevent clear and realistic thinking about one's self and one's relations with others—such disturbances as fears, conflicts, anxieties, frustrations, delusions, false perceptions, and all that interferes with the formation of character fit for democratic living. The task is not to make the student unfeeling—that would be worse than to make him unthinking; it is rather to bring youth to want to do the right by learning which impulses are the good ones and how to direct his attack on the environment by using these rather than the bad ones.

Following the pioneering of William James and George Herbert Mead, psychology has come to recognize that intellectual disturbances—which is to say, moral disturbances—grow out of emotional upsets and conflicts. The stage prompters who call out to us whether to return the lost purse or to keep it turn out to be our mental-moral attitudes. But keeping the purse or sending it home are both the operations of precisely the same set of urges. The function of reason is to see that the urges get the proper moral promptings. Intelligence, however, can direct your actions wisely only if it is first kindled by right feeling. The same man can hate or love. It depends upon what attitude guides his reason or which emotional "set" of the personality generates the action. To produce the right "set"—in a word, virtue—in a person is the purpose of creating for the student an atmosphere of freedom in which he can discover for himself that love is more beneficial than hate, honor more desirable than vanity, and service more satisfying than personal gain.

The creation of such an atmosphere does not require anything that is not freely available to all teachers, Sunday school as well as public school. The methods here advocated can be applied with bare hands, so to speak—in the idiom of youth, after the manner of "Look, ma! No hands!" But not, ma, without head and heart.

Knowing the 'Mental Neighborhood'

The first and most necessary of these means is the ability of the teacher to enter into the life of the student and *feel* it—failures, successes, triumphs, disappointments, simple and complex—feel it as the student does. If the teacher can't "suffer" the pangs and prides of his students, he can't *know* his students. If he doesn't know them, he will never be able to know what changes in the "mental neighborhood" will help them to be free. This is a first and continuous step in diagnosis.

The classroom, however, seldom provides an ideal teacher-to-student situation. There is a necessary mass quality about the circumstance of one teacher facing a class, which is to say, a multitude. Since the teacher must somehow enter by proxy into the understanding of each student and simultaneously hold this relationship to all the students, the only solution is to be one thing to all the students but to be sure that that one "thing" bears the stamp of the experience suffered by those from across the tracks and from Elm street—youth whose fathers support the family by the use of their hands and those who support it by the use of their heads; the children of those who borrow and of those who lend; those whose circumstances leave little or no margin of spiritual and material security and those whose parents, whether by chance, inheritance, chicanery or devices decent, have an abundance of at least material resources. That is what he must be to his students if they are to feel free in his presence, at liberty in the "neighborhood" he is creating.

Using Scientific Methods

The second means which every teacher can possess without cost is the scientific method. Whatever its limitations for social inquiry, it is the only means we have of securing reliable information about anything we do not directly experience. Certainly it has the advantage of simple honesty and dignity over the hear-say, has-said and would-say methods offered by earlier so-called "authorities." With the scientific method the problems of our students may be discovered and the conditions solving (or at least re-solving) them devised. When the problems of youth are treated as natural—in the sense that they are caused and that, within the limits of finite wisdom, their causes may be ferreted out—the shock and surprise attendant upon discovery of the facts of life may be minimized.

Modern youth are used to being "put on the spot," and we need not worry too much about shocking them with the truth. Indeed, the good teacher is one who knows how, when and how much shock treatment to give, for learning, like life itself, is a matter of "management of tensions," as Lawrence Frank put it. It is not necessary

to don a flowing white robe and shout "Eureka!" from the housetop each time that you lead a student into the presence of truth. This application of means, like getting inside the student's skin and feeling as he does, is operated according to insight. The teacher is obligated to have insight.

Little Talk, Much Teaching

From the "good neighborhood" in which we hope to watch the student slough off his mental coat of mail and walk freely among friends, some practices must be banished. The teacher will talk little and teach much. The importance of free speech for character-building is clear from the swiftness with which any dictator puts an end to it. Teacher-dictators do the same and with the same unfortunate consequences for character. In defense of much "teacher talk" one hears the remark, "But the kids make so many mistakes." The right reply is that there is no better place in the world to make mistakes than in the right classroom with the right teacher. The student had better learn the consequences of his acts, good or bad and right or wrong, than learn the punishing teacher. The guiding, not the denying, teacher is the right teacher.

The teacher must be capable of loving his students without being sentimental and must know that being affectionate does not rule out being firm. He must stand by his students, not over them. He must be a first-rate human being: one who teaches quite as much by personal example as by precept. Likewise he must be able to create, as naturally as he breathes, the warmth which invites not only the feeling of belonging but also critical self-appraisal.

The teacher will *not* tell the student to be good. Goodness is not had by injunction. Nor will the teacher give him the old Pollyanna cliché that "everything's going to be all right." Aside from the fatuous quality of such a remark, the student may take it that the teacher knows things aren't going to be and can't be all right or he wouldn't have made the remark. Nor, finally, will the teacher undertake to hand out pat and pious advice. It may readily result in the student's concluding, "O.K., brother! You told me to go ahead. If it doesn't work, it's your fault."

The Lightning-Rod Principle

Like a lightning rod, the teacher will channel off the naturally aggressive and hostile feelings of the student, not by outlawing or eliminating them but by directing them where they can do the least damage. This is the kindergarten practice, where beginners learn without knowing how they do it. The use of the lightning-rod principle will at least permit the student to express himself freely without fear of reprisal. Hostility and a threatening attitude on the part of the teacher have no function in democratic education.

Rote-learning and lesson-saying are, of course, obsolete. To learn in the sense of remembering only in order to "repeat it back during a test period next Friday" is not to learn at all but slavishly to obey a master. Remembered facts, apart from what they can be used to accomplish, get the student nowhere fast. Wordsworth might be revised to say, "Getting and forgetting, we lay waste our powers." Facts are needed, but the facts must be about something that makes a difference in the attitudes, beliefs and conduct of the student. Only if the student learns to meet the problems of "How?" and "Why?" and "Which would you choose?" in the classroom will the time spent there help him in resolving other problems when school is out.

An atmosphere to encourage such questioning requires, as I have said, that we look at the student's behavior from his point of view. What he is doing can be explained and understood—and changed—only in terms of his attempt to maintain himself. This requires that the teacher be interested in *what* the student is, not in *who* he is. Nor will the teacher forget that students have bodies. "Nature," as Whitehead has observed, "can be kept at bay by no pitchfork." If the teacher understands—that is, knows—his students and can feel with his students, he will be able to create that psychic bathhouse where the old man is put off and the new personality is put on.

A Discipline, Not a Birthright

These are some of the factors, personal and impersonal, which make the climate in which the student will be truly free. But I find a certain danger in it which appears in excessive emphasis on "belonging" and "social adjustment" as ends in themselves. I do not want the atmosphere to be mandatory. I want it to be permissive. I want it to be legitimately free, not anarchistic, for anarchy is intolerable even to those who say they want it, once they have had a taste of it. By legitimately free I mean that it is not without controls but that so far as possible those controls are only such as the students impose upon themselves. Hence it is not an atmosphere which allows us to capitulate to student whims, as some misguided progressives would have us do. I want a precision in it, not for precision's sake but for the sake of something that is worth knowing and believing. I want it to produce people who are not all alike and yet only decently different. The unity of character which we seek is not a birthright but a discipline.

I have sought to present the teacher, not the professional counselor, as therapist. The teacher who is not a wise counselor is not my kind of teacher. Teaching and counseling, whatever the subject matter, are inseparable, and uniquely so for the teachers of social studies or Sunday schools. A teacher who employs social and humane knowledge employs it in vain if it does not touch and change the desires and emotions of the student. If such knowledge cannot or does not do these things, then the outlook for the formation of stable character through education is depressing indeed.

Finally, I trust that it may not be said of the teacher, as it was of King Lear, that he "hath ever but slenderly known himself." Those who cannot respect and accept themselves cannot respect and accept others.

Practice Faith

FAITH and trust are hard to learn.
Fear and doubt are easy. Spurn
Easy doubts. Though hard and slow,
Practice faith until you *know!*

ELIZABETH PATTON MOSS.

The Case Against Drinking

By Ansley Cunningham Moore

IT WAS almost midnight as I swung my car onto the boulevard which leads to the Golden Triangle. The powerful headlights knifed the darkness and revealed the roadway which clings high up on the ledge of one of the Allegheny foothills. Far below along the banks of one of Pittsburgh's three rivers I could see the lights from a thousand homes twinkling in the darkness. There was the great green "57" on the roof of the Heinz factory, telling the world of "57 varieties." I knew that the drama of our civilization was being enacted in those homes, around those little lights that sparkled so brightly from this distance and height. I wondered which of those families would bring a sad tale to me that night. This, you see, is my midnight parish.

The Midnight Minister

I was on my way to radio station WJAS, Columbia's local outlet, to begin a series of counseling programs, called "The Midnight Minister," sponsored by our council of churches. In a few minutes I sat at the microphone with a telephone at my left hand. As the engineer signaled that I was on the air, I announced a telephone number and invited anyone to call who had a personal problem. I said I would try to answer the questions, with the radio audience listening in, and made it clear that I am no religious quiz kid. When I gave out the number there was cold sweat in the palms of my hands; what if no one called? I didn't know that the telephone company had put a meter on the line to count the number of calls, and that this night 1,045 people would try to get the Midnight Minister in the thirty-minute period.

In five seconds the phone rang; it sounded to me like a fire gong. A soft, cultured but distressed voice said: "My husband is now drunk and asleep on the sofa in the living room. He has just broken up the toys I bought for our children's Santa Claus. What must I do?" With that question the Midnight Minister program—which is not a "show" but a sincere effort to help people with their problems while they remain anonymous—was launched.

The Problem Stated

In the intervening months many others have called and all too often their problem swings around alcohol. Eighty-five per cent of the arrests brought before the morals court in Pittsburgh each morning have drinking the night before as the basis of the trouble. Many of our leading church people drink. Some clergymen drink. Many church officers are not opposed to drinking. Since so many of our problems today arise from the drink habit, it may turn out in the end that this is America's number one social problem. We now have 50 million drinking Americans, 3 million chronic drinkers, 1 million alcoholics of whom 750,000 are men. The fact that the per capita consumption of alcohol is greater in Washington than anywhere else in the country may account for some of the foggy thinking that originates in that world capital.

Ethical religion in general, and the churches in particular, face a real problem. Here is something that is blighting the life of our people, undermining countless marriages, breaking up thousands of homes, making hundreds of thousands of children virtual orphans; yet our people by and large approve of drinking and oppose any real effort in the pulpit or out of it to control the traffic. Harking back to prohibition is not the answer. Taking an ax and setting out for the nearest bar is not the answer. An emotional tirade is not the answer. Our people know the dangers inherent in alcohol. They must *want* to do something about the problem, and further, they must feel responsible for the *total* problem.

A case can be made against drinking, all drinking, and the churches must find ways of presenting this case, without fanaticism or cant, to our church people. For the record, I do not go into a tantrum when I am offered a little "snort," and I do not presume to judge everyone who takes an occasional "eye-opener." But my own mind is made up. I am opposed to all drinking of alcoholic beverages including wine and beer and I think my reasons are clear and sound.* I seek not by pulpit authority but by persuasion to secure the acceptance of these views by my parishioners. These views are set forth with the conviction that we who stand to preach must be forthright but loving and humble in the presentation of this knotty problem.

It Is Antisocial

This matter of drinking is not a popular subject. Its unpopularity bespeaks the need for a positive stand. I have arrived at the following convictions after 22 years in the pastorate dealing with alcoholics, with people who drink with varying degrees of regularity, with those who drink anything from straight whisky to "a couple of beers." (Police say that all drunken drivers involved in auto accidents, when arraigned say that they had only "a couple of beers"—never *three,* never *one,* but always "a couple of beers"!)

My first reason for opposing drinking—all drinking—is that it is antisocial. Most heavy drinkers, when pressed about their conduct, say that this is a private matter. That is not true. We in the great cities live in cramped quarters. Ours is a machine age. We are not on an island alone. My children's lives depend upon my neighbor's being collected, responsible, sober. We simply can't plead that our drinking

*Beer and wine are included because there are now addicts who never touch stronger beverages. The quantity they drink, coupled with an allergy to alcohol, makes many of these people very dangerous. A would-be suicide was recently pulled by the police from the Westinghouse bridge railing in this city. He was put in touch with Alcoholics Anonymous, is now one of their best workers. He says that he never drank anything but beer. It was the quantity. One of my own cases drinks only beer, comes home at night, and when he has consumed a large enough quantity will do violence to his wife and with one grand swoop of his powerful arm send all the dishes on the dinner table crashing against the wall. I have been slowly driven to include beer and wine in my opposition because of what they do to people, and because they are frequently the steppingstone to both whisky and drugs.

is nobody's business. A foreman of a famous Pittsburgh steel company told me that when one of his men comes into the plant drinking during working hours, he sends him home. I wanted to know why. "Because," he said with some feeling born of experience, "he breaks up expensive machinery and tools and might hurt somebody." So! It seems not to be a private matter so far as that steel company is concerned. Neither is it a personal affair so far as home, mate and children are concerned.

One of the glories of our democratic society is its recognition of the rights of the individual. Just another of the marks of our shallow thinking is the argument that we are free and therefore have the right to do what we please. As most drinkers practice this democratic principle it is license, not liberty. Our freedom ends where it begins to infringe upon someone else's liberty. Since the decay of the ancient civilization of Sumer and Akkad in the 19th or 18th century B.C. men have wrestled with the problem of where the rights of the individual end and the rights of society begin. It is clear to me that even if we are careless about our personal interests, we must see that we are in part responsible for others, for society. The intoxicated driver who kills a pedestrian quickly learns that in the eyes of the law the dry Martinis he drank were not a private matter. Drinking, it seems to me, in a world like ours is antisocial.

It Is Self-Indulgence

Moreover, I am opposed to drinking—all drinking—because it is unmitigated selfishness. That's what drinking is, self-indulgence. Self, the ego, plays unbelievable tricks on us. It pleads, it rationalizes, it argues to get what it wants. Here is some of the twisted thinking of a heavy drinker whose lack of self-restraint has led him to extreme lengths. His wife wrote me:

> He says he isn't harming anyone and why should he sit around here?
>
> He says the children are my responsibility and as long as he gives us a bed, I shouldn't say anything.
>
> Nothing I do is right and I can't please him no matter how hard I try.
>
> He resents our oldest daughter and makes her life miserable, yet she loves him so.

This man is just a little boy in a man's shoes. He hasn't grown up. The children are his, too. The responsibility is his, too. The unfairness and crass stupidity of this form of self-gratification was pointed up for me by a woman who told me that after a wife has changed the bedclothes several times in a night for an alcoholic husband, all love goes out the window, and by the woman whose drinking husband sharpened a butcher knife in her presence and told her that when she went to sleep he would cut out her eyes and slit her throat. Both men are respected in business and community.

This extreme form of self-indulgence, unmitigated selfishness, is not limited to the male. Child-custody proceedings in the courts show that women are increasingly involved. Judge Mildred L. Lillie of the superior court of Los Angeles has this to say:

> Intoxication in a woman is unfortunate enough when only she is concerned; disastrous when she involves her husband; but where there are children dependent upon her, such conduct is criminal. It leads not only to loss of self-respect, complete disregard of morals, lower standards of conduct and neglect and abandonment on her part, but to delinquency on the part of her children. . . .
>
> Even its [beverage alcohol] moderate consumption in too many instances forms the sordid background for domestic difficulties that can only lead to our divorce courts. A great many family arguments and misunderstandings culminating in separation have their source in social drinking, and often one cocktail is used as an excuse for an act of infidelity or other misconduct in violation of the marriage contract. . . . Alcohol is playing an increasingly important part in rending asunder happy and secure family life and in fostering juvenile and adult delinquency.

In this connection, my eyes were first opened on this point when, a few years ago, I asked a leading divorce lawyer in Florida what is at the bottom of most of the divorce cases he handles. The fact that he is a drinking man himself made his reply all the more impressive. After confessing that all divorce lawyers are guilty of perjury, he answered my question: "Whisky is at the bottom of 90 per cent of my divorce cases."

It Is Expensive

Those who have attended the usual Christmas office parties in some of our downtown office buildings say that they are often scenes of disgusting self-indulgence. Drinking people have convinced me that the practice grows out of sheer selfishness, that it is unfair to others, and that it is the antithesis of the Christian life. I therefore must oppose it with all my power. I can do nothing else and maintain my integrity.

Furthermore, I am opposed to drinking—all drinking—because it is a waste of money in the light of the world's need of food, education, health facilities and spiritual guidance. One of my good friends told me he stopped smoking when he discovered that he was smoking ten 25-cent cigars a day—almost a thousand dollars a year going up in smoke! A steel worker admitted to me recently that he drinks ten to twelve bottles of beer a day—about a thousand dollars a year that he contributes to the endowment fund of the breweries! This man would yelp as if cut with a knife if his minister asked him for a thousand-dollar contribution to the church.

My sensitivity to the needs of a broken world is not dulled by the knowledge that we Americans spend more than three times as much for alcoholic beverages as for education, and about twenty times as much for that little chemical formula C_2H_5OH as for religion. It just does not make sense to me. Perhaps I'm too hopelessly steeped in both the Scotsman's attitude toward money and Jesus' concern for the least of these needy ones to close my eyes to this shameful waste of money.

It Is Naive

My further reason for unqualifiedly opposing the use of any and all alcoholic beverages grows out of my association with drinkers. So many of them, if not actually ill, are naive. They are naive about cheerfulness. I have seen more people made morose than merry, gloomy than glad, by a round of drinks. They cry a lot and indulge in self-pity, yet a little "jigger" is supposed to give you a lift. They are naive about the effects of alcohol in general. They always speak of it as a stimulant when as a matter of fact it is a sedative—else why do they go to sleep?

They are naive about friendship. Every drinker thinks it a badge of real friendship to buy another man a drink. Over and over I ask the bums who come to me for a meal where they got the money for the drink they obviously have had. "A man at a bar bought it for me," they always say. Why didn't you ask him to buy you a sandwich? "They won't do it, doctor," one said to me with real resentment in his voice. "They will buy you a drink but not a meal. Never!"

The liquor industry is naive in its advertising and these people have helped to drive me to my present positive position. Testifying some time ago before the Senate's interstate and foreign commerce committee Bishop Hammaker said: "Have you ever noticed that no pictured man or woman drinker [in advertisements] is ever disheveled or silly in appearance? There is never a sign of boisterous gaiety. No stagger, no, not even a swagger. Poised, masterful men; beautifully gowned, well behaved women. No unseemly coarseness in relations of men and women in high-priced lounges or low-priced taverns. No fights, no brawls, no murders. No such pictures. The men who create the ads seem to know nothing about awkward scenes. Yet in magazines, newspapers, and on the air our youth, even our children, are being beguiled by such fragmentary and befuddling allurements to become drunkards as a means and method of social success." It may well be that the liquor industry is smart and the public naive.

Roger Babson told the same committee: "The great volume of liquor advertising constitutes a constant appeal for alcoholic indulgence, not only to men, but to growing boys and girls and women. Drinking is depicted by masters of the art of advertising as something smart, sophisticated and desirable socially. It is even depicted as something desirable from a business standpoint . . . as witness the advertisements of 'Men of Distinction.' . . . I am thoroughly convinced that the tremendous volume of liquor advertising has increased the amount of intemperance and vice, crime, accidents, injuries, damage to industry and property, as well as moral degradation attributable to drinking of alcoholics."

A Spiritual Problem

It now is clear to me that in the end, for both the individual and the nation, this whole matter is a spiritual problem. Arnold Toynbee said, "Our secular life in this world is only a fragment of some larger life of higher spiritual dimensions." The same writer also said, "Caesar's empire always does decay after a run of a few hundred years." Perhaps this preoccupation with the semiconscious dream world of tavern and cocktail lounge is a sign of the slow but steady progress of decay in our Western civilization. It is a flight from reality, and no people that will not stand up to life and its stern problems soberly can long survive.

Why Ignore Libya?

By Iva Gorton Sprague

IT WAS at dinner in the Mussolini-built Del Mahari hotel in Arab Tripoli that the question was first asked. Beside us was the ancient North African harbor of Tripolitania which since the days of the Phoenicians has sheltered ships and men of many nations bent on conquest and possession. Norman Pearce of the British North African Baptist mission was the first to voice the challenge: "Could American Protestant missions be persuaded to come over here into new Libya and help with a Christian educational program?" At the same time he declared that to his knowledge he and his wife and possibly two others were the only Protestant missionaries at work in Libya. A Muslim from India, Mirza Sadiz, in Libya on a UNESCO fundamental educational project, picked up the inquiry. Later, others joined in who knew of the long and remarkable contribution made by American Protestant missions in Arab lands.

Christian Work in Muslim Countries

There is nothing new in this challenge. It has been coming to Christians for the last two thousand years. Now it comes again from the former Italian colony, Islamic in its religion and Arab in its civilization, which on Christmas Eve last year took its place as the fifth independent nation on the African continent.

American Protestant missionaries have labored in Muslim lands for the past hundred years. Their works stand today as monuments of Christian faith and spiritual relationships, ministering with honesty, patience and love to urgent basic needs of less fortunate people. These examples reach around the eastern and southern shores of the Mediterranean. Today amid turmoil and confusion, and an abundance of anti-Western sentiment, these institutions stand firm, respected and wanted. Is Libya another Arab country where a meeting between American Protestants and Muslims can fruitfully take place?

Military Attraction, Christian Attraction

We know that this country with its 1,400 miles of Mediterranean frontage has military strategic attraction for Americans, for on the edge of the Libyan desert just outside Tripoli lies one of the largest overseas airbases of the United States—high-walled, heavily guarded Wheelus Field. Nomads trotting beside their camel trains and Arab women drawing water in their oasis village know well the sound of America's fastest jets, amphibians and training bombers. Does the fact of American military attraction to Libya sharpen our perspective as we consider a Christian attraction to Libya? Would our efforts carry to Libyans, as they have carried to other of the world's poor and destitute peoples, one of the best and least controvertible answers to accusations that "the gods of the West are technological"?

One challenge for American Protestants out of the recent

history of this country might come from the fact that while during the 31 years of Italian administration (1911-43) Catholic institutions were built for Italian immigrants, few if any of these offered education and opportunity to the native Arab. Consequently, under the new Arab regime there is little sympathy for Catholic expansion.

It was in Libya that Italy attempted a model pioneering project for her own people. Like her Roman ancestors, who entered here in the second century, fascist Italy had a pretentious program, which was partly realized. Off the shores of Tripoli, Libya's largest city, a modern harbor was built. Outside her old walls rose a new city, its elegant coastal boulevards bordered with spacious homes, hotels, business blocks, a hospital, clinics and schools. Well irrigated and well managed Italian olive farms began to set new standards of production.

Arabs Left without Help

But these and other developments were by the Italians and for the Italians. Few benefits spilled over into better living conditions for the native Arab. His annual income of $35 per capita remains one of the lowest in the world. Few more than 150,000 out of some 1,200,000 of his fellows can read and write their name. His life expectancy remains at 35 years, with the infant mortality rate an average of one out of every three babies. Trachoma closes the eyes of far too many. During a two-hour walk through the old city I saw as many as twenty people nearly or totally blind feeling their way along the walls of the narrow streets. In some villages 80 per cent of the children are reported affected.

The present newness of this little country has special significance for all whose business is the interpretation of human rights. For when Libya came into independence last December 24 she did so by way of the United Nations, and will thus occupy a place in history as the first nation to gain full independence under the auspices of that international body. Her constitution has written into it a bill of human rights which is completely incomprehensible to her people. Some convincing examples of the best social teaching of Christianity as well as the best in Islam would certainly hasten understanding of such a declaration of the dignity and rights of the individual.

U.N. Action—Sink or Swim

For a long time to come this country will be dependent on outside help of many kinds if it is to make a success of its new freedom. Independence is no magic to make things better, and Libya has few of the resources necessary for the establishment of a stable modern government. When the General Assembly of the United Nations voted in November 1949 that this former Italian colony was to receive full independence not later than January 1, 1952, it left only two years for preparation and tutelage. United Nations experts, under the direction of Adrian Pelt of the Netherlands, went in to tackle this stupendous assignment. The Arabs had enthusiasm and optimism to offer, but few men with experience in dealing with the problem of self-rule. It has been stated repeatedly that there are not more than two Libyans with college degrees and hardly more than fifteen with any college training whatever. No one could be found with any experience in judicial procedure, public administration or finance. There were no physicians or engineers. (Some trained personnel could be found among the 45,000 Italians who remain in the country. However, all these are virtually eliminated from participation in the government.) Lack of transportation and communications add to the difficulties. There are only 200 miles of operating railroad, and there are no telephone or telegraph communications between Tripoli and Fezzan, the largest of the three provinces, or between Tripoli and Bengazi, the two leading cities that have been proposed as capitals of the country.

In the field of education the needs are overwhelming. Scholarships for study abroad are available but no Arab youths can qualify. While I was in Libya three boys did leave for study in public health and sanitation at the Christian university in Beirut, Lebanon. But they did so through special dispensation from the university, for while these young men had had considerable experience as medical assistants in British and American military hospitals, their schooling had covered little more than the first three grades. Nevertheless, when they return to their homeland they will find themselves with no competition in the medical field; it would not be surprising if one of them were selected minister of health.

First Efforts to Train Teachers

Two teachers' training schools have just been established. They are taking students with only four or five years of schooling, and after a two-year course they will send them out as teachers. To help in this program twenty-five teachers have been imported from among the Arab Palestinian refugees. Mrs. Lubat, formerly at the Christian girls' school in Ramallah, outside Jerusalem, is heading the work at the girls' teacher training school. Incidentally, this school marks a new day for Libya's women. Girls attend eagerly, though they come so closely wrapped in their cream-colored hand-woven robes of camel's hair that only one eye is left exposed.

Technical assistance teams from the United Nations and the United States are studying Libya, surveying, suggesting and directing ways to help the people help themselves. This work is epoch-making. If present paper plans reach fruition, U. S. technical assistance will write here a historic chapter in mutual assistance. These efforts will demand the utmost patience, for even today progress moves with a deadening tempo in all Arab lands regardless of political status.

Against this background, is there a challenge to American Protestant missions? Christian missions opened the doors of classrooms around the world and convincingly demonstrated their ability to deal with problems of technical assistance long before that phrase had today's popular connotations. Charles Malik has written in *Foreign Affairs*: "Has there been sufficient love and concern for the Muslim-Arab world? Have sufficient tears of love been shed in its behalf? It is very well to think in terms of independence and economic and social advance. But politics and economics will lead absolutely nowhere until these deeper issues are faced." Challenges similar to this have exploded the church into mission endeavors in many of the undeveloped areas of the world.

Why ignore Libya?

BOOKS

Cleansing the Temple

THE CRISIS IN THE LIFE OF JESUS: THE CLEANSING OF THE TEMPLE AND ITS SIGNIFICANCE. *By Ernest F. Scott. Scribners, $2.50.*

ALWAYS the informed reader expects to find in a book by Prof. Scott something scholarly, thoughtful and fresh, and never does this expectation go unfulfilled. In this case the full title of the book indicates the rather novel thesis. The quantity of literature on the New Testament is so great that it is hazardous to say that any idea or discovery in that field is absolutely new, but within the range of what I can at the moment recall the attribution of such critical significance to the episode of the cleansing of the temple, and of the particular significance here ascribed to it, seems to have enough novelty to justify calling it a new idea. As here presented, it also seems very convincing.

The episode of the cleansing of the temple has been somewhat embarrassing to some expounders of Scripture. The explosive vehemence of the act has seemed inconsistent with the habitual gentleness of Jesus. An unfriendly, or even a neutral, reading of the text might make it the kind of petulant outburst that results from an overstrain on patience and is repented of the next day. Not so, says Scott. Jesus knew exactly what he was doing, and why.

In any case, the incident cannot be brushed aside as unimportant. It is one of the relatively few episodes in the ministry of Jesus which are reported in all four of the Gospels. To be sure, the account in the Fourth Gospel cannot easily (if at all) be harmonized with the other three. The chief differences are that John puts the incident at the very beginning of the ministry, while the others put it in the last week, and writes into it a note of violence (the "lash") which goes beyond what is said or implied in the Synoptics. The placing of it at the end, rather than at the beginning, of the ministry, seems to Scott essential to a true understanding of its meaning.

That meaning is essentially twofold. In the first place, this act of Jesus was a direct challenge to Jewish priestly officialdom. It had been critical of him, suspicious, covertly hostile. This act was intended to force the issue and bring his enemies into the open, if indeed they were determined to be his enemies. After this bold stroke there could no longer be any evasion of the issue which he presented.

The other aspect of the meaning of the incident—logically connected with the first, but distinguishable from it—was that it constituted an acted parable by which he claimed his messianic authority and gave a definite clue to his conception of the messiahship. It certified to his concern for the temple as symbolic of man's relationship to God, for the holiness of God as typified by the holiness of the temple, and for the permanent centrality of God in the life of man. At the same time it gave public notice that his concern for these high interests was completely detached from any idea that the sacrificial cult and the official priestly caste were their indispensable agencies. As Luke tells us, Jesus had been teaching in the temple every day during that last week. While the temple stood, it was sacred to the high purpose for which it had been designated. In "cleansing" the temple, Jesus was reasserting that purpose as against whatever hindered its realization. The immediate object of his attack was the commercialization of the priestly cultus, but it was not merely a campaign for the restoration of ritual purity and a return to a better administration of the old system. He would carry on whatever of the old had an eternal value; hence his reverence for the spiritual values which were symbolized by the temple while it still existed. But he was asserting the presence of one greater than the temple. This was not only the affirmation of his messiahship, but the affirmation of messiahship of a character that could not be fitted into the current thought of the people under their priestly and nationalistic leadership. Scott says:

> It was by his action in the temple that he declared his authority and thereby set in motion that sequence of events which led up to his death. We may therefore look to this incident for some clue to the problem of why he was crucified. He had committed no crime and plotted no insurrection. Pilate, after examining the evidence, admitted freely that on these grounds there was nothing against him. . . . Neither can Jesus have been crucified merely because he professed to be the Messiah. That title could be interpreted in so many ways that by itself it signified little and others who had assumed it had been unmolested. The point at issue was not the title but the meaning which Jesus had attached to it. He had aspired to an authority which must overrule all others.

That was what gave the cleansing of the temple its significance and made it the crisis in the life of Jesus. It was a "Messianic act" by which he asserted his authority in unmistakable terms. Thereafter there was no evading the issue.

W. E. GARRISON.

Books in Brief

THE JUNGLE AND THE DAMNED. *By Hassoldt Davis. Little, Brown, $4.50.* The jungle is that of French Guiana, than which there are said to be few junglier. The damned are the prisoners on Devil's Island, which, to match its name, men have made so much worse than the jungle that men risk their lives to escape from one to the other. Mr. Davis and his bride—obviously a lady of fortitude and stamina beyond the call of duty—covered island and jungle in a protracted journey sponsored by the French government and UNESCO. The book is a lively and informal recital which, while it entertains and informs the reader, can be relied upon to check his Wanderlust—at least in the direction of jungles.

SOCRATES. *By A. E. Taylor. Beacon Press, $2.50.* In this small volume the eminent Edinburgh professor of moral philosophy gives a convincing and, so far as the data permit, a consistent picture of the paradoxical personality of Socrates; evaluates the credibility of the various reports and traditions, partly contradictory, concerning his life, in Plato, Xenophon and Diogenes Laertius; and pretty effectively disentangles the beautiful web of Plato's Socratic dialogues so that one may feel reasonably sure which threads of thought are Socrates and which are Plato. Taylor's contribution to the solution of this latter long-standing problem is particularly important. The discussion of moot points concerning the life of Socrates and his reputation in his own time is of curious rather than philosophical interest, but is a fine illustration of acute reasoning based on a minute knowledge of all the relevant texts. The final chapter on "the thought of Socrates" is a minor classic—but minor only in respect to its brevity. Of special interest to students of Christian thought will be the statement, followed by strong supporting argument, that "it was Socrates who, so far as can be seen, created the conception of the *soul* which has ever since dominated European thinking"; so that "when Christianity came to the Greco-Roman world it found the general conception of the soul which it needed already prepared for it by philosophy."

RACIAL SEPARATION IN SOUTH AFRICA. *By Eugene P. Dvorin. University of Chicago Press, $4.50.* Readers of this paper, whose interest in the South African racial problem has been whetted by Dr. Homer Jack's recent articles based on his personal observations, will be all the more prepared to appreciate Mr. Dvorin's thorough "analysis of the *apartheid* theory." The strength of this theory as a political program is derived from a combination of three factors. It revives and perpetuates a deep-seated tradition of white superiority and social segregation; it offers a consistent and apparently effective means of dealing with a present pressing situation; and it has a moral sanction that has been formulated and confirmed by the Dutch Reformed Church which is dominant in the area. It will be understood that the author is not defending *apartheid*. The contrary is true. But specifically he is trying to discover its elements of strength. Morally repugnant as its presuppositions are to the conscience of most other parts of the

world, it is important to realize that it is not merely the opportunistic program of the Nationalist party but is defended—as slavery was in part of the United States before the Civil War—on grounds of earnest moral and religious conviction. To understand the situation in South Africa, it is helpful to remember the American preachers who, in the 1850s, were declaring from their pulpits that slavery was an institution ordained by God and that "abolitionism is infidelity." Dvorin's factual statements are thoroughly documented and his analysis of the data is convincing, though his conclusions are not reassuring.

SUNDAY EVENING SERMONS. *Edited by Alton M. Motter. Harper, $2.00.* The title would be a little clearer and more arresting with one word added. These are "Sunday Evening *Club* sermons." There are lots of Sunday evening sermons—though the output is less than formerly—but there is something distinctive, something bordering upon the unique, in Chicago's Sunday Evening Club. Clifford W. Barnes started it nearly half a century ago and conducted it for about 40 years. Mr. Motter is now the club's executive director. During all these years the "club" has brought to Chicago's Orchestra hall on Sunday evenings a succession of the most vital preachers in America and has confronted these preachers with inspiring audiences of all sorts and conditions of men and women. Such audiences bring out the best in any preacher. My own observation, in attending many of these sessions, has been that no theological hairs are split, no tinkling trivialities are utilized to make the preaching popular, but great themes are treated in their relation to the urgent business of living. Fifteen sermons selected from those of the club's 45th season are presented in this volume. At least ten of the preachers are men whose reputations are nationwide; perhaps all of them are, but there are that many whose names almost anyone will recognize instantly and with a favorable reaction. People have felt well repaid for traveling considerable distances and at some inconvenience to hear one of these men. Now it is possible to hear them all by buying and reading this book. It must be admitted that the reader will miss the music, which is noteworthy, and the sense of Christian fellowship which is remarkably strong and warm for the meetings of an organization which does not call itself a church.

FIVE HUNDRED SERMON THEMES. *By G. B. F. Hallock. Revell, $3.75.* Topics and texts, with three or four divisions under each, for sermons to the number indicated.

W. E. G.

CORRESPONDENCE

A Change in Make-up

SIR: If I were the editor of The Christian Century, I would have placed W. J. Faulkner's letter ("What Was Celebrated?", Oct. 22) on page one and bordered in black—page one for its importance and bordered in black in symbolic mourning for the cause of Jesus Christ in white (but not pure!) hands.

Vast amounts of Christian literature issue from Nashville. Perhaps it is time for some Christian attitudes and actions!

ROBERT L. CALDWELL.
United Presbyterian Church,
Whittier, Calif.

As Thousands Cheer—

SIR: God be praised and you thanked for that inspired editorial on "As the Campaign Closes."

I only hope that the candidate for whom, with many misgivings, I shall probably cast my vote gets a chance to read it. I wish he could have read it weeks ago.

HARVEY T. WHALEY.
Calder Baptist Church,
Beaumont, Tex.

—Or Jeer

SIR: I have just read your editorial "As the Campaign Closes." I am disappointed in it. I do not count this as either creative or responsible religious journalism.

RAYMOND E. BALCOMB.
Sellwood Methodist Church,
Portland, Ore.

SIR: Your editorial "As the Campaign Closes," its author unidentified, possibly hiding his face, is no credit to The Christian Century. I suggest that whoever wrote it come out into the open. Show yourself! I might try a guess. Please have the courage to show yourself.

Cumberland, Md. [UNSIGNED.]

Good Forecast

SIR: Your editorial "As the Campaign Closes" (Oct. 29) will appeal to many as an honest portrayal of the indecision of the independent voter in this election. I wonder, however, if you have not been guilty of confused thinking in one area where clarity of thought is most needed. You say, "Gen. Eisenhower as a politician has to be taken largely on faith. Everything else about him is superb." The *Shorter Oxford English Dictionary* defines politician as: "One versed in the theory of government or the art of governing." I quite agree with you that Eisenhower in this realm must be taken wholly "on faith." I cannot agree that such faith is warranted in these times.

If this letter appears, it will be after the election and I rather think that election will demonstrate that a majority of the people did support Eisenhower in the same spirit of blind faith which your editorial seems to condone.

RALPH DOUGLAS HYSLOP.
Pacific School of Religion,
Berkeley, Calif.

Post-Election

SIR: Truly the tumult and the shouting die. And in its death I have come to a theory which seems to have considerable support. It is this—that in the end people simply vote their prejudices and that all the oratory on TV and street corner as well as within each man is nothing more than the rationalization of that choice.

I am just as human as the next man and I just went out and voted my prejudices too. I am a ticket-scratcher who has never voted "straight" but I am registered with a major party. At least I do not rationalize myself as a high-minded independent who always makes the right and "Christian" choice having carefully weighed both sides of every argument. Actually I think such creatures exist only in their own minds.

Your Nov. 5 issue has just arrived and I am gratified to see my theory illustrated in the correspondence columns.

HOMER L. RICKELL.
First Presbyterian Church,
Port Allegany, Pa.

From Japan

SIR: I have just returned from attendance at the three-day session of the biennial General Assembly of the United Church of Christ in Japan (Kyodan). It is hard for me to reconcile the impression of alertness and vitality made upon me by that body with the implication of its feebleness in leadership given in The Christian Century editorial "A Christian Commission for Japan" (Sept. 3). In spite of the statement in that editorial, the truth is that the Kyodan already has "responsible leadership" and neither needs nor desires a commission of Americans to come to Japan and tell it how to conduct its program. Under the occupation the Japanese people had their fill of even well intentioned commissions of experts (from the American point of view) ready to put things to rights in the American way.

Apparently the editors of The Christian Century are too much bound by the concepts of outmoded forms of mission organization to understand the true nature of this adventurous experiment of cooperation between missionaries and a younger church. Missionaries do not lead in the Kyodan. They subordinate themselves to

its direction. Their location, type of service and work funds are all decided by the church.

Furthermore, the Inter-Board Committee in New York does not make the policies of the Kyodan nor does it control the spending of the church's funds. It is difficult to understand how The Christian Century got the idea that the I.B.C. refuses to "relax its grip upon the control of the way missionary money is spent." It is true that appropriations are made under definite categories, but that is done in response to budget askings prepared by the church, and the Inter-Board Committee has nothing to do with the actual disbursements from those appropriations. It does not wish it, for it is involved in a great enterprise of brotherly relationship with the Kyodan, a partnership in which it takes a secondary place in order that the church may have full scope for the exercise of its own powers.

We I.B.C. missionaries in Japan ask that we be given time to carry on our experiment in association with the Kyodan in Christian service, and that our friends and supporters—and The Christian Century—exercise patience and understanding even if they think the Kyodan is not conducting itself according to American standards of success.

HOWARD D. HANNAFORD.
Meiji Gakuin,
Shirokane, Minato Ku,
Tokyo, Japan.

Scapegoat Hunting

SIR: I share with other good Americans and Henry Van Valkenburgh the dismay and unhappiness over the loss of China to the free world which finds expression in his letter in the issue of Oct. 29. It is one thing to share the dismay but another matter to join the pack hunting scapegoats here at home on whom to vent a warranted dislike of an unpleasant situation. This behavior seems to bear more than superficial resemblance to that of the man who suffers frustrations in the world of affairs and returns home to "take it out" on his wife and children.

Our side lost in China, at least for the present, and we do not like to lose. Now we are injured children wanting to blame someone and smash his dolls. History may record that China was lost to Communist force; that the action of a Communist army of millions of hard-bitten veteran soldiers had something to do with it. However, they seem a bit out of our immediate reach, so let us find a scapegoat at home. Strangely enough, the recriminations which characterize our hunt at home take little or no note of the role played by the Chinese Communist army—or even of its existence.

It may well be that "black, tragic betrayal" by Americans is no more involved in the loss of China than in the loss of Corregidor under Gen. MacArthur. It may be that only the harsh realities at the time forced both losses. Fully sufficient agents of non-American origin are readily identifiable in both situations. Even if agents of American origin would be found, such discovery would be utterly insufficient to account for the loss of China.

Milton, Del. RICHARD H. BREADY.

Perplexities Answered

SIR: Henry D. Coe in your issue of Oct. 15 expressed "perplexity" at the "ornate vestments of the clergy and the pomp and pageantry of the services" of the Episcopal Church at the General Convention in Boston in September. Churchmen feel that to a large extent our worship is patterned after that heavenly pomp and pageantry described in the book of Revelation. God alone is the judge as to the sincerity of those who share in it.

Mr. Coe is also perplexed at "the adverse reports on admitting women to the House of Deputies [and] the administration of Holy Communion to members of other denominations." These are affairs of the household of the Episcopal Church, of internal discipline. We do not feel disturbed if members of other religious bodies decide to regulate such matters their way. However, we do feel that it is illogical to require our own communicants to be "confirmed or ready and desirous to be confirmed," and at the same time to admit any who are not confirmed and are not ready or do not desire to be confirmed, to the high privilege of communicating at our altars.

Admitting women to the House of Deputies or not is hardly a matter of salvation; they are doing fine work in innumerable other ways; the vote in this matter (I was there) seemed to have little to do with churchmanship of any special kind; I have not noted any strong demand by women for such admission.

L. FRANCIS ELLSBREE.
Brighton, Mass.

No Perfection Yet

SIR: Ever since the New Testament portion of the Revised Standard Version appeared I have from time to time been using it in comparison with other revisions and translations, always with the Greek before me. On the whole I have found it the most satisfactory, though in many specific instances another rendition has seemed to me preferable.

But I am constantly annoyed by what seem to me unnecessary departures from the Greek. The present tense used vividly for a past is just as good English as it is Greek; for example, "he says" for "he said." There is nothing gained by not following the Greek literally.

I have just been working on the first part of chapter 6 of I Corinthians. Here the R.S.V. has: "When one of you has a grievance against a brother . . ." The Greek word *pragma* does not mean "grievance" but "matter," and the Greek has nothing about a "brother" but "another." In verse 9 two Greek words are translated "homosexuals." Surely our English language should be rich enough to furnish two words that would approximate the shade of difference that presumably St. Paul intended.

To determine the reading closest to the original on the basis of the antiquity of the manuscripts extant would be misleading; we must have a "higher" as well as a "lower" criticism. A number of years ago I made a study of textual criticism under competent guidance, and came to the conclusion that in John 1:18 "the only God" was the more authentic text; but I believe that the R.S.V. has done well in giving the more natural reading, "the only Son."

On the other hand, I regret that the story of the woman taken in adultery (John 7:53 and 8:1-11) is put in small italics at the bottom of the page, as though it does not have full right to be in the Bible and there is a question as to whether it actually happened. In faithfully reporting a real incident it is in my judgment far more "genuine" and authentic than most of the Johannine writing, which is more interpretation than literal history.

JOHN C. GRANBERY.
San Antonio, Tex.

Objections to R.S.V.

SIR: It is not "the greatest Bible news in 341 years." It does not outrank 1881. That year marked the beginning of a period of retranslation of the Bible, and 1952 does not end this period. The movement will not rest till we get a reasonably accurate translation in the genuine "living language of today." The language of today does not say "it was told Abraham" for "Abraham was told." Our newspapers are glad to report the deed of a mighty man of valor, but never use the phrase "mighty man of valor" to designate him. The R.S.V. does not introduce the progressive form of the verb (for instance, "is walking" for Elizabethan "walketh") so often as would seem most "living" in our language; for instance, where a text of Proverbs said in 1611 that he who does this does that, today it would in many cases make its point more forcibly by saying that he who does this is doing that.

The result of the policy of keeping as much as possible of the old language is that the ideal of getting rid of words which now convey a misleading meaning is imperfectly carried out. In Ezekiel 34:2 we read, "Say to them, even to the shepherds." Here we have "even" in its obsolete sense "to wit," "that is," "namely." In the language of today "even" means that what it is applied to is the statement of an extreme case. Again, we read a few times of "aloes" as a fragrant perfume. Today aloes is a cathartic drug which, on the faith of books of reference, has a "rank" or "nauseous" odor.

The translation is of uneven quality. The pamphlet which accompanied the New Testament told us how the work was

done. The books were allotted to the several members of the committee to make a first draft. Then a member submitted to the whole committee his first draft of this book or that book, and the general meeting went over it to see what changes were wanted. Internal evidence shows that the general meeting did not make so much change as to prevent the final form of that book from preserving the essential character of the first draft, so that the published work has in different books the different qualities of the work of different members.

Thus, in the New Testament the translation of II Corinthians is a very good job; the revision of Acts may be called perfunctory. In the Old Testament my impression, at least hitherto, is that Exodus and Leviticus are better done than Genesis and Numbers, and Isaiah better than Psalms. To be sure, the statement in Isaiah 34:14 that "wild beasts shall meet with hyenas" suggests to me that a hyena is not a wild beast; and "all we like sheep have gone astray" (which is retained) is not "living language of today" until the words are transposed, if no further change is made; and, Isaiah being a big book, I could find more such details to complain of; and I concede that a translation is a summation of details; nevertheless I stick to it that Isaiah in the R.S.V. is a good job and should be well spoken of.

What used to be "mercy," what in the recent Revised Version became "loving-kindness," is now "steadfast love." This reminds me of the recent New Testament of Jehovah's Witnesses, where what we had known as "grace" became uniformly "undeserved kindness." In each case what in the original was a perfectly simple abstract noun, not conceived of as carrying any combination of two connotations, has become a noun umbrellaed by an adjective bigger than the noun.

A minor scandal of Bible translation, and a minor scandal of the oral reading of the Bible, are the inconsistencies in the transliteration of Old Testament proper names, the lack of any usage that can be called either prevalent, consistent or rational for the pronunciation of any Old Testament names except the commonest, and the lack of sufficient attention to the definite and acknowledged rules for the pronunciation of New Testament names. As to transliteration, all our "revised" versions (as distinguished from new translations) have given us no change that I remember except the change of "Kirjath" as the first part of sundry compound names to "Kiriath," presumably meaning that the i in the middle shall be a vowel—and in Hebrew it is a consonant. But in the R.S.V. the same man is still Urijah in Kings and Uriah in Isaiah, while a more noted man is Uriah in Samuel; the Hebrew is alike in all the passages. And one identical name, alike in the Hebrew but belonging to different men, is Tobiah in two Old Testament books and Tobijah in two others. Cases where what is done to one name is inconsistent with what is somewhere done to a different name having some of the same letters are manifold. All this goes back to the old versions, I suppose to the very oldest.

STEVEN T. BYINGTON.

Ballard Vale, Mass.

How It Works in Maine

SIR: I was much pleased with the article by Robert Bulkley in regard to Corvallis, Wash., in the Oct. 29 issue. More power to him!

Our church here was federated in October 1931 after several years of courtship on the part of the local Methodists and Baptists. We differ from Corvallis in that we do receive members into the federation. The corporate name of our federation is Wayne Community Church. Those coming into the membership who are not Methodist or Baptist become members of the Community group. Many, perhaps the majority, of those who join as Community members have never been connected with a church before. They are members of the local church only.

The federation is a very happy relationship for us. The matter of denominationalism never comes up, but we give to each of the two denominations and attend associations, conferences and conventions with our people and bring in speakers and missionaries from each. Our missionary committee consists of one member from each group. We worship in the Methodist church with Methodist hymnals and Baptist pulpit furniture and organ, and live in the Baptist parsonage.

While we do not insist that federation is a sure-fire method for all situations in the church, it suits us very well.

WARREN E. MESLER.

Community Church,
Wayne, Me.

From Hungarian Pastors in This Country

SIR: In your July 30 issue under the title "Barth to Bereczky" you published parts of a letter from Prof. Karl Barth of Switzerland concerning the Reformed Church of Hungary. It is not our intention to enter into a lengthy discussion at this time about the contents of this letter. Still, we cannot be silent about at least one aspect of this historic utterance written by such an eminent scholar to such an exposed bishop of the church touching on the most vital problem of our times.

It is a very sad and regrettable fact that the present leaders of the church in Hungary are too much connected with the present communistic regime in that country—as in all other nations behind the iron curtain—and the Reformed Church of Hungary cannot be considered a free and independent church any more. But we should not forget for a moment that this tragic situation is the unavoidable result of an evolution that has been so vehemently protected spiritually and morally by many Western political and church leaders, among them by Karl Barth himself in the not too distant past.

Prof. Barth made an unusual move in 1948 by sending an open letter to the constituency of the Reformed Church in Hungary highly recommending to them the election of Bishop Albert Bereczky. He has contributed in the years following World War II a great part of his theological argument for and in the interest of Bishop Bereczky's attitude and stand, which is quite similar to that of Prof. Hromadka in Czechoslovakia. It is easy for a professor residing in Switzerland to revise his position after the disappointing experiences of several years. But if a church leader living behind the iron curtain should do the same, that would bring an unavoidable and immediate physical liquidation not only for him but also for the members of his family and perhaps for a great many of his church's constituency.

We fundamentally disagree with Bishop Bereczky and all spiritual leaders everywhere who, in spite of their Master's eternal principles and the heroic examples of thousands presented by the history of the church, became servile agents of any temporal government endangering the future of their respective churches. But we honestly feel that the sharp criticism of those who in any way have participated in helping to create the present tragic situation, is anything but justified. In the name of the Annual Conference of the American Hungarian Ministerial Association of all the Reformed and Presbyterian Churches in the United States of America.

STEPHEN SZABO.

Cleveland, Ohio.

U.N. Armed Force

SIR: I am a regular reader of your paper and could not do without it. I generally agree with your editorials, but I am surprised at your reaction to the proposal of Trygve Lie that the U.N. should have a police force ready to go into action anywhere in the world against any nation held guilty of aggression (Oct. 22).

I believe that this proposal should be the ultimate objective of the U. N. and that the League of Nations was not mistaken in standing for that ideal, even though because of immaturity of development it failed to enforce peace. To disbelieve in the necessity of a world police force would be just as foolish as to disbelieve in a national army to keep peace within the nation, or a police force to keep peace within a state or a city, as people in the smaller areas need protection from unruly elements who defy the law.

The time has come when such policies must be extended and adopted in the larger area of the earth to enforce international law and protect nations from lawless aggressors, otherwise the U. N. will be a failure.

Whitby, Ont. HUGH G. CROZIER.

NEWS of the CHRISTIAN WORLD

Debate Proposals For Church Unity

Representatives of 15 Denominations Gather at Buck Hill Falls, Pa., to Discuss Two Approaches

BUCK HILL FALLS, PA., Nov. 5.—A potentially important step in the progress toward church unity was taken here last week as 35 clergymen and laymen representing 15 major denominations met for a three-day joint conference on Protestant church unity. They discussed the approaches to church union developed by two groups—the Association for a United Church in America and the Conference on Church Unity.

Federal or Corporate Union

Through its "Crusade for Church Unity" the Association for a United Church is promoting what it calls a "federal union" plan. On behalf of this plan, Evangelist E. Stanley Jones has spoken in 270 communities throughout the nation in the past five years. It would permit each denomination to retain its identity while becoming a "branch" of a United Protestant Church. "Federal union" advocates compare their proposal to the structure of the United States government.

In its plan of unity by merger or corporate union as worked out at Greenwich, Conn., and later at Cincinnati, the Conference on Church Unity calls for establishment of a "United Church of Christ" which would combine features of Methodism, Presbyterianism and Congregationalism. This plan provides for an episcopate and four levels of church administration—local, presbyterial, sectional and national. It would bind together in a full merger the various denominations, which would thus lose their separate identities.

For the 'We' Consciousness

Douglas Horton, national minister of the Congregational Christian Churches, was elected chairman of the conference here, with Harvey F. Kazmier of Boston as secretary. In the soul-stirring worship service which opened the sessions Wednesday evening, E. Stanley Jones pleaded for the "we" and "us" consciousness over against the "I" and "they" so often evident in church circles, particularly between denominations. Others who made statements at the opening service were Bishop Stephen E. Keeler of Minneapolis, chairman of the Episcopal commission on approaches to unity; John M. Versteeg, pastor of the Athens, Ohio, Methodist Church and a member of the Methodist Church's commission on church unity; Judge Gay Brown of New York state, representing the Laymen's Movement; G. Barrett Rich II of Cincinnati, chairman of the Ohio commission on church unity; and Harry Butman, pastor of the Dedham, Mass., Congregational Church and a member of the Congregational Christian commission on church unity.

On Thursday morning Dr. Jones outlined the plan of federal union, stating that this was the first time it was being presented to the denominational leadership. He stressed the fact that people want union but not a complete break with their denominational loyalties. A number of delegates took sharp issue with Dr. Jones. Some advocated a complete break with all denominational ties, holding that the federal union plan offers a union of "function" but not of "essence." Dr. Jones insisted that proponents of federal union and of outright merger could continue their activities with no harm to each other. The end result, he asserted, would be a united church—the goal both schools of thought seek. Dr. Horton insisted that basically there appears to be no conflict between the two groups. He pointed out that mergers of two or more denominations could always take place within federal union.

On Thursday evening the delegates got into a session which some of them declared "shed more heat than light." Discussion centered around what and how much sovereignty was to be given up by the denominations, and whether the National Council of Churches is not now developing all the "functional unity" the federal union idea could expect. These questions led to a sharp debate with representatives taking various positive or negative positions.

What Would Be Given Up?

However, on Friday morning it was decided unanimously that the steering committee should work out a suggested outline of the federal union plan and "sketch" some of the sovereignties the denominations would have to give up. Then the delegates heard a report of the resolutions committee.

This report was changed somewhat in discussion but finally adopted unanimously. It proposed that another conference of church unity leaders and denominational officials be scheduled for the fall of 1953, and suggested that all denominational committees on unity meet for two days preceding a three-day joint conference. The report proposed that both plans of church unity be presented to this conference on the basis of "blueprints" to be worked out in the meantime. Since both schools of thought seek Protestant unity, the report noted, it would be to their mutual advantage to continue their efforts along parallel lines. The document concluded: "Recognizing that the critical times in which America and the world find themselves make it imperative that aggressive action now be taken toward a greater unity of the Christian church, [this conference] therefore calls all churches and Christians to a time of meditation and prayer that dynamic progress may be made in developing a united church which will deal more effectively with the problems of these chaotic days."

The interim committee to follow through on the plans and to call the next conference consists of Dr. Merrill, Dr. Rich, Pres. Lincoln B. Hale of Evansville (Ind.) College, John H. Ryder of New York, a Presbyterian layman and chairman of the executive committee of the Association for a United Church in America, Dr. Kazmier, and this correspondent. Dr. Jones and Dr. Horton are ex-officio members.

J. HENRY CARPENTER.

Kyodan Refaces Old Problems

Seventh Annual Assembly Encouraged by New Affiliations Which Keep Net Loss to 9 Congregations

TOKYO, Oct. 28.—Although the seventh biennial General Assembly of the United Church of Japan (Kyodan) was sobered by the withdrawal of 54 churches in the past year, a mood of hope and energy was apparent throughout the sessions at Fujimi-cho Church here Oct. 21-23. Other groups had joined it and 27 new churches were formed during the year, so that the net loss was only 9 congregations, making the present total 1,471. Moreover, total membership gained by 12,220 for a total of 164,185. Current income is up by 30 per cent, although the average pastor's monthly salary is still only about 5,000 yen ($14), scarcely a third of a living wage. Of the 400 delegates at the assembly, 220 were attending for the first time. In spite of the great number of new faces, the leadership and most of the discussion were provided by the prewar group of nationally known churchmen. Moderator Michio Kozaki, Vice-Moderator Kozo Kashiwai and the secretary were re-elected.

Churches Will Support National Mission

The same problems which had led to defections in membership during the past year were again before the assembly. The need for aggressive evangelism with missionary assistance and for maintenance of Kyodan self-support is being met by formation of a National Missions Board which will be supported entirely by the churches, with funds going to needy parishes and to opening new work. This new work will be carried on in conjunction with the frontier evangelistic work engaged in by missionaries and maintained by the Cooperative Evangelistic Commission, which has been gathering considerable momentum the past year.

Subject Proposed Creed to Testing Period

The knotty problem of formulating a firmer creedal basis for the church received a great deal of attention during the Kyodan assembly. It was decided to accept the statement of faith proposed by a committee as the church's "confession" for a testing period to last through the coming biennium. In the meantime, the Apostles' Creed was adopted as official for the church. There is, however, a general desire that this creed be retranslated into more current Japanese terms. On public affairs, the overwhelming sentiment of the assembly was for reshaping Japan's policy away from rearmament and war, but formal action on this matter was referred to the incoming executive committee.

Coalition Cabinet Probable

In Japan's recent general election Premier Yoshida and his conservative Lib-

eral party came through with a reduced but still workable majority. The factional struggle within the party is now being patched up, and Yoshida has made concessions both to the Hatoyama faction and to the Progressive party (also conservative). Thus something like a coalition cabinet is now in process of formation. Over-all trends of the election indicated sharp repudiation of the Communists, who lost the 22 seats they had held and did not elect one of their 107 candidates. On the other hand, the advance of the Socialist party from 46 to 111 seats is seen as an indication of dissatisfaction with the peace pact rearmament commitments and with any Japanese participation in the East-West rivalry in Asia. The Socialist party is vigorously questioning the validity of the revision during the occupation period of the national constitution. These trends are believed to indicate the opinion of the great majority of the Japanese people. The 19 Christians elected to the new Diet are divided partywise as follows: Socialist 10, Liberal 4, Progressive 4 and Independent 1.

Tokyo Union Installs New Pastor

On Oct. 26 Tokyo Union Church installed Galen E. Russell, formerly a Congregational pastor in Southport, Conn., as its pastor. For 78 years this English-speaking congregation has held weekly worship services, for the most part led voluntarily by its members, many of whom were missionaries. With reconstruction of its bombed sanctuary and in the presence of a renewed and enlarged foreign community, the church has felt a new responsibility for widening its service to the many English-speaking groups in the city. A supporting committee made up of well known men of affairs gives promise of much broader activity in the future.

And So Forth

Forty ministers attended the special pastors' summer course offered Aug. 4-15 at Tokyo Union Theological Seminary.

Buddhist organizations here were greatly stimulated by the Second World Buddhist Conference held in Tokyo Sept. 25-Oct. 10. Fifty Japanese delegates and 150 from other parts of the world attended the sessions. The conference then broke up into numerous regional "echo" meetings which culminated in a plenary session in Kyoto. A reputed relic of the Buddha was brought to the conference from Ceylon.

The American security forces' annual chaplains' conference has just ended. Leaders were Methodist Bishop Richard C. Raines and Pres. Joseph R. Sizoo of New Brunswick Theological Seminary.

In September an all-Japan youth conference was held at Tozanso to study the theme of the Third World Conference of Christian Youth to be held in India in December. Eleven young Japanese will attend the conference.

The Kyodan's social problems committee sponsored seminars on Christianity and communism in seven centers during the summer. On the team of speakers as missionary members were Alice Gwinn and Prof. Sam Franklin, who had taken part in the 1951-52 seminar on that theme at Union Theological Seminary in New York city.

CHARLES IGLEHART.

Make Ecumenical Plea to Baptists

150th Massachusetts Convention Hears Call for Witness—Congregational Historical Society Formed

BOSTON, Nov. 3.—Some 2,000 ministerial and lay delegates from the 309 Baptist churches in Massachusetts met last week at First Baptist Church, Malden, to celebrate the state Baptist convention's 150th anniversary. They heard Edwin T. Dahlberg, St. Louis Baptist pastor and former president of the Baptist World Alliance, declare that unrestrained church competition results in "spiritual anarchy and consequent moral decay." In a plea for greater Protestant solidarity, Dr. Dahlberg said that Baptists who believe in liberty of conscience and church independence can still align themselves in good conscience with such ecumenical bodies as the National and World councils of churches. In an address on Baptist faith and order, Pres. Herbert Gezork of Andover Newton Theological School likewise emphasized the responsibilities of Baptists to the ecumenical movement, outlining the particular witness which Baptists have to make within it. Dr. Gezork is a member of the World Council of Churches' working committee on Faith and Order.

Hear Appeal to Work for Good Government

The convention listened to an appeal by Ronald A. Cloward, executive secretary of the Council on Christian Social Progress, for greater political activity on the part of churchmen. "Religious leaders must enter the political arena even at the cost of being labeled 'political parsons,'" he said. "The Christian church must not enter politics in the controversial sense, but Christians ought to be in the very forefront of the struggle for good government." During the sessions the Massachusetts Baptists adopted resolutions condemning the idea of a U.S. embassy at the Vatican, the liquor traffic and the "dangerous" McCarran law on immigration.

Congregationalists at Last Have Historical Society

Despite their intimate connection with the early history of New England, the Congregationalists have been the only major U.S. denomination without a historical society. This was remedied Oct. 15, when the Congregational Christian Historical Society was formally organized here under the direction of Frederick L. Fagley, the denomination's "elder statesman" who is coauthor of *The History of American Congregationalism*. The new society's purpose is to assist in collecting and preserving historical documents, books and records, to prepare historical material, to preserve historical sites and monuments and to celebrate historical events.

Project for Rehabilitation of Delinquents Under Way

Sixty-eight churches are now enrolled in the project for rehabilitation of parolees from Massachusetts' Concord reformatory for older boys and young men. The project was launched this fall under the leadership of Prof. Allan Knight Chalmers of Boston University school of theology. (See The Christian Century for Oct. 8, p. 1164.) It is sponsored jointly by the school of theology, the Massachusetts council of churches and the Congregational conference and missionary society. Working through his students, Dr. Chalmers recruits churches in local communities to assist in the project, testing them by a set of 12 compulsory standards set up by the state church council and the prison system's department of youth. As men are paroled from Concord, they are assigned—only one at a time—to local church committees by Myron Fowell, associate minister of the Congregational conference and director of the denomination's social action program. Twelve men have already been assigned to local churches, and early reports are highly favorable. Competence on the part of local committees is encouraged by visits to Concord and by close liaison with Robert Burt, reformatory chaplain. Dr. Chalmers was formerly pastor of Broadway Tabernacle in New York city. He founded Wiltwick, a home for delinquent New York city boys, and is the author of *They Shall Be Free*, a record of the Scottsboro case. His experience in the field augurs well for the success of the program and its spread to other sections of the nation.

Unitarian Service Committee To Have Permanent Role

The Unitarian Service Committee, which has its headquarters here, is planning for indefinite continuation of its program of worldwide relief and rehabilitation. "A few years ago we heard a great deal about emergency needs, stopgaps and so on," says Howard L. Brooks, acting director. "But more and more we are coming to realize that the [world's] problems are tough ones which will not yield to a single hard-hitting blow." The Unitarian Church, never notable for the evangelical type of missionary work carried on by other denominations, has found in its service committee an outlet for the Christian concern of many of its members. The committee's work has won acclaim from many sources. To eight major projects now in progress, it plans to add two others in the immediate future. It will send to Korea a team of three experts in education to work with Korean educators in setting up a system of teacher training and in making plans for a modern democratic school system. In January, it will cooperate with the World Health Organization in sending a medical mission to India.

And So Forth

On Reformation Sunday (Oct. 26), a community church was founded at the Daniel Marsh chapel of Boston University. Charter members, received on confession of faith or by transfer from other churches, declared their intention to form a church on simple New Testament patterns. The church is sponsored by the university's administration under the leadership of Franklin H. Littell, university chaplain.

Publication of the Revised Standard Version of the Bible was celebrated in the six New England states in more than 240 observances, 104 of them in Massachusetts.

NATHANAEL M. GUPTILL.

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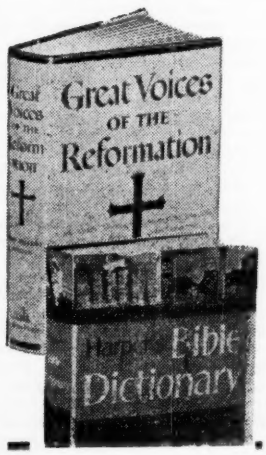

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Detroit Observes Reformation Day

5,000 Attend Sixth Annual Service in Masonic Temple—Softpedal Lake Linden Church-School Issue

DETROIT, Nov. 3.—Five thousand persons jammed Detroit's Masonic temple for the sixth annual Protestant Reformation Festival sponsored by the local council of churches. A huge altar and cross dominated the platform, a massed choir from the churches sang, and the famous Salvation Army Citadel band played religious music. The service was preceded by a colorful procession of clergymen, leading laymen and young people carrying banners bearing the names of the 24 denominations represented in the council. Bishops and other denominational executives were seated on the platform. John Arthur Visser, pastor of Westminster Presbyterian Church, presided, and Episcopal Bishop Richard S. Emrich, president of the council, introduced E. Stanley Jones, who gave the principal address on "My Twelve Life Convictions." "We do not break the laws of the universe, but we break ourselves on them," Dr. Jones declared. "The Christian way is written not merely in the pages of the Bible, but in us. It is the way we are made to live. We can live against it, but if we do we get hurt."

Bypass Church-State Issue in Lake Linden Schools

Newspaper reports indicate that state officials have softpedaled the controversial church-school issue at Lake Linden, reported in The Christian Century for Oct. 22, p. 1232. Louis G. Koepel, president of the Lake Linden school board, has said that the board accepts the ruling by State Superintendent of Public Instruction Lee M. Thurston that three of the town's schools are sectarian because their teachers are nuns and Catholic instruction is given during school hours. "But we spent money on those schools last year, and we should be reimbursed," he added. Mr. Thurston said there is no objection to nuns with proper certificates teaching in the public schools. He pointed out, however, that statements attributed to Catholic spokesmen "indicate that there has been a church-school arrangement of mutual profit by which the district rented school buildings for practically nothing and the parish got employment for its nuns." The state attorney general says the problem now is whether the district is entitled to the additional $51,000 it seeks for this year.

Protestant Men of Detroit Hold First Fall Meeting

"Our God is no magician," B. E. Hutchinson, vice-president of the Chrysler Corp., told the first fall meeting of Protestant Men of Detroit. "He works through men to accomplish his purposes in this world. We are accountable to God for the fidelity with which we carry out his holy laws." Others who addressed the meeting sponsored by the laymen's department of the Detroit council of churches were John Arthur Visser, pastor of Westminster Presbyterian Church, and Lem T. Jones of Kansas City, who called on the men to "join the adventure of bringing 75 out of 100 men now inactive in the church to a practice of regular attendance and service."

Methodists Launch Mission Of Evangelism

Launching the Methodist Detroit and Michigan conferences' united evangelistic mission, Bishop Marshall R. Reed declared that "everywhere men are saying that the only hope for the future is to be found in a recovery of moral and spiritual power." "Our evangelistic program is the attempt to get this principle out of the realm of the general into the specific by confronting individuals with a commitment of their lives to the way and will of God," he explained. A report for the first three days of the mission in the Michigan conference revealed that 10,015 visitors made 16,416 calls and obtained 4,416 responses. Of these, 2,814 were first commitments and 1,302 were transfers of membership.

Urges Pastors to Speak to Social Situations

"A pulpit which fails to deal squarely with the social responsibilities of Christians develops pernicious anemia in the congregation," Prof. Halford E. Luccock of Yale Divinity School told the Oct. 6 retreat of the Detroit pastors' union. "The church that flickers out is the church that does not take the risk of pushing the gospel into all areas of life," Dr. Luccock said. "If we fail to preach explicitly to social situations, we turn over our laymen's minds to be filled by the reactionary rabble-rousers of our day." At the retreat, which registered the largest attendance of any in recent years, the union elected as its new president A. A. Banks, Jr., pastor of Second National Baptist Church.

And So Forth

Ross W. Sanderson, specialist in church planning who has just completed a term of service as national director of field research for the Congregational Christian Board of Home Missions, is spending three months as organizing director of the Detroit council of churches' new department of church planning and research.

At the 27th annual meeting of the Methodist union of Greater Detroit, Gordon Phillips, executive secretary, reported that income from the churches for church extension has been greater this year than ever before. He urged support of adequate community programs in four Methodist congregations which are the only Protestant churches of comity affiliation in older neighborhoods. B. Clifford Wilcox, a layman, was elected president for the coming year. The meeting was addressed by Bishop Fred P. Corson of Philadelphia.

Addressing the 1952 Michigan Baptist convention in Grand Rapids Oct. 15-18, G. Pitt Beers, American Baptist Home Mission Society executive secretary, pleaded for full recognition of minority groups "which the church normally overlooks," and called on the church to "lift its voice in protest against every kind of injustice and discrimination." Robert Johnson, young Ann Arbor layman, was elected convention president to succeed Mrs. Fred Scott of Detroit. G. MERRILL LENOX.

China Seminaries Support Regime

Reports from Church Press Describe Fitting of Courses to New 'Reform' Emphasis

BANDUNG, INDONESIA, Oct. 27.—Writing in the Sept. 16 issue of the *New Church*, organ of the Lutheran group of the Church of Christ in China, Liu Liang-mo declares that the new Chin Ling Union Theological Seminary, opened in Nanking this fall to replace 10 former denominational seminaries, "unites fundamentalists, modernists, social gospelites and spiritualists." "In this seminary students and professors, regardless of denomination, will be united in opposition to imperialism, in love of country and in support of the Threefold Self-Reform movement," he writes. "They will mutually honor and learn from one another." Liu is secretary of the Threefold Self-Reform movement in the Church of Christ in China. The same issue of the *New Church* reported that Chungking Theological Seminary would open Sept. 24 "with emphasis upon the spiritual aspects of study."

Yenching University Seminary Will Also 'Cooperate'

The campus of Yenching University, whose name was changed some time ago, will be used by National Peking University, an institution to train students in the arts, law, medicine and science. Now under construction are a building to house classrooms for 1,300 students and offices for 14 professors, a mess hall for 2,500 students, an auditorium, a biology building, and 12 two-story dormitories. The *New Church* for Sept. 1 reported that the university's school of theology will open in the west city of Peking if quarters can be obtained. Its aim, says the paper, is to cooperate with the churches under the leadership of the government and the Threefold Self-Reform movement. Its curriculum will specialize in "political studies, change of thinking, Bible, pastoral education and church history."

Praises Seminary's Eliminating Wasted Manpower

Writing in the Sept. 27 issue of *T'ien Feng*, organ of the Threefold Self-Reform movement, Chiang Yi-chen, who replaced T. C. Chao as president of the Yenching School of Theology, says that the action of the Union Theological School of East China in "eliminating wasted manpower" could have happened only in the age of Mao Tse-tung. Since the Threefold movement was set up in April 1951, he says, "all denominational groups have been united under the banner of patriotism and thus have set a good example for the movement." . . . Hua Chung (Central China) University in Wuchang is now the only one of the 13 former Chinese Christian colleges in operation. It enrolled 805 new students for the autumn term—50 of them in its Russian department. . . . The mission schools in Wuhan have been converted into government high schools. . . . The New China news agency in Shanghai reported Sept. 13 that 6,000 graduates of Shanghai

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universities have been sent out to assist in "reconstruction of the nation." They regard their assignment as a great honor, the agency reports.

Reports Progress of Threefold Self-Reform Movement

Reporting in the Sept. 16 issue of the *New Church* on progress of the Threefold Self-Reform movement, Liu Liang-mo (see above) says that 338,552 persons have signed the Christian manifesto issued Sept. 23, 1950, to "mark the Christian church's opposition to imperialism," that Christians have contributed 2.75 billion people's dollars (about $125,000) for a fighter plane for use in Korea, that 168 "accusation meetings" have been held in 124 major centers to denounce such "imperialists clothed in religion as John R. Mott and Sherwood Eddy," and that most local congregations have raised the five-starred flag of Communist China in their churches.

Urges Christians to Study the 'Common Program'

Liu Liang-mo is quoted also in the September *Hsien Chin*, organ of the National Christian Council of China. He says China's "common program" is a document Christians should study as they do the Bible. It is the constitution not only of the nation but of the church, he explains, for its fifth article granted that freedom of religious worship which led to formation of the Threefold Self-Reform movement by the churches. In Shanghai, 362 Christian leaders are meeting each Thursday afternoon for an eight-month period to study the "common program." Writing in the *New Church* for Sept. 1, Wilson Ai confesses that he once considered himself a model of opposition to imperialism and America and of participation in land reform. But through study of the "common program" he discovered that he was still "tainted with the rotten smell of capitalism." He realized that he was still interpreting religious freedom as giving him the right to oppose Russia and communism, and he blushed to recall that he had even solicited foreign funds for one of the Christian colleges. The "common program" led him to see that he was trying to hold on to both communism and imperialism and thereby aiding the enemy. Now he stands firmly with the people, and suggests that one who is guilty of "reactionary sins" should not be guaranteed religious freedom.

Prof. Hsieh Agrees

A similar interpretation of religious freedom is put forward in the Sept. 1 *New Church* by Prof. Hsieh Shou-ling of Union Theological Seminary in a condemnation of the reluctance of some former Christian leaders to go along with the new reforms in the church. "Although religious freedom exists," he says, "we cannot use that freedom to twist and falsify and destroy the revolution . . . nor to cast doubt on new China's industrial and other reconstruction movements. All reactionary thought is contrary to the nature of Christianity and to the requirements for entrance into the kingdom of heaven."

'Jesus Home' Comes Under Ban

In an article on the growth of communism among Christian groups in China in The Christian Century for Aug. 10, 1949 (see "Soul-Searching in China," p. 936), this correspondent cited the "Jesus Home" at Ma Chaung in Shantung province as a Christian institution likely to survive in the midst of a communist environment. This center was operated by a pietistic sect whose members had given up their possessions to establish a communal life of work and worship. Its founder, Ching Tien-ying, had had no prior contacts with missionaries. But that prediction has not been realized. In his report on the second year of the Threefold Self-Reform movement, Y. T. Wu reveals that the Jesus Home is no more. "The missionaries regarded it as an example of Christian communism and sought to strengthen it as a tool against Chinese communism," he says. "In an accusation meeting, Ching Tien-ying was unmasked by the masses. They charged that he claimed to be king of the earth, and that while hidden in the cloak of religion he was really a feudalistic oppressor who controlled the private lives of his people. He himself lived a prodigal and licentious life and had secret connections with missionaries. Now the people have torn away his mask and deposed him. Due to the awakening of the people, the Jesus Home is finished."

Stories of Opposition Cannot Be Told

These reports do not make inspiring reading, but they indicate the extent to which Mao Tse-tung's government has "domesticated" the Christian church. The other side of the story is not recounted in the Chinese press, and even if the facts were known outside China it would not be wise to publish them. The translator who from his listening post in Hongkong compiles the reports that reach him through mainland newspapers and from interviews with Christians on their way out of China summarizes what he knows of the other side thus: "We agree with a recent arrival from China that the church lives on in the many individuals and small groups whose loyalty to God and his Christ supersedes loyalty to a world power. They do not hold conferences or publicize their disagreement. Many who yield to pressure do so with rebellion in their hearts. Church leaders are still being imprisoned and executed because they refuse to delegate their authority to the 'reform' movement leaders. Some who have given up their parishes are in difficult financial straits. Many who outwardly have relinquished their faith and the church have in their hearts a life hidden with Christ in God."

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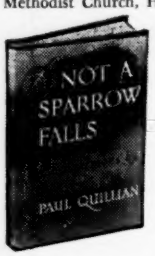

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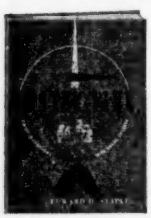

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C.D.U. No Longer Is Independent

In East Germany, Christian Democratic Party Loses Support of Majority of Protestant Churchmen

EAST GERMANY, Oct. 30.—Addressing some 400 ministers of his district recently, a prominent East German churchman frankly stated that while a few years ago most of his listeners would have voted the Christian Democratic ticket, now it would probably be hard to find one who would do so. His remark can be considered typical of clerical and lay opinion on the change which has come over the C.D.U. in no more than six years. For the Christian Democratic party in the East zone has virtually lost its independence. Its principles and activities have become almost indistinguishable from those of the S.E.D. (Communist) party. This is true not only in foreign policy but also in cultural, educational, social and economic affairs. C.D.U. leaders have made desperate attempts to convince people that their party is really different from the S.E.D., but they have been unsuccessful. They do occasionally use Christian terms instead of the secular terminology of the Communist party. For this they are criticized by sincere Christians, no matter what their confession, who feel that Christian Democrats should not try to mix religion and politics.

Most Churchmen Oppose Seminary Idea

Discussion continues on the proposal made by Prime Minister Grotewohl in a letter to Bishop Otto Dibelius suggesting that the East German Evangelical church set up its own theological seminary rather than have its students educated under theological faculties in the state-supported universities. [See The Christian Century for Sept. 10, p. 1021.] Most bishops and other clergy, as well as church members, favor keeping the system as it is. One of the few bishops who approve the proposal is Bishop Mitzenheim of Eisenach, who recently stated his views in an article in the Thuringian church paper *Glaube und Heimat*. Now the Berlin weekly *Die Kirche* has published sharp rebuttals to the bishop's stand. The Elbingerode synod unanimously adopted a resolution favoring continuance of the state university theological faculties. For the current academic year at any rate there is to be no change in the traditional system. Should the state authorities insist that the church establish its own seminaries (they have promised state aid for such institutions), there would have to be four or five such schools, one for each of the church provinces in the East zone.

Pamphlet Eulogizes Church Freedom in East Zone

The Central Christian Committee for Peace of East Berlin has published an illustrated 36-page pamphlet which claims to present the truth about the Evangelical church in the East German republic. Some readers, however, think that "propaganda" would be a better description of its contents. The pamphlet stresses the great

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amount of money the government has given toward rebuilding churches both large and small. It points out that all churches are free to hold services and give religious instruction to children, and that ministers are free to visit members of their congregations. All this, indeed, is true; but it is also true that the many restrictions on church life in the East zone are felt by most church members to be a great handicap. The authors of the pamphlet seem not to have heard of these restrictions, or perhaps they do not want to admit that they have. It is not likely that their work will convince many church people that they are better off than experience has taught them they are.

Note Omissions from History Texts

At a recent conference on cultural and scientific problems held by Christian Democrats in the East zone, one speaker remarked that religious subjects are seldom taught in an unbiased manner in history classes in the schools. He noted that today's history books contain very little about Martin Luther and nothing at all about Christian art of the Middle Ages. It is encouraging, at least, to observe from this report that on some minor points the Christian Democrats are still free to express their own views.

Bishop Dibelius Explains Coming Trip to Russia

When he goes to Russia at the end of November on the invitation of the Patriarch of Moscow, Bishop Otto Dibelius will take with him Bishops Hahn of Dresden (East zone) and Lilje of Hannover (West zone), Councilor Rose, who will serve as his personal assistant, and his own son, who will act as interpreter. In a recent press interview Bishop Dibelius said he was well aware that his trip would be considered a political venture and would be misrepresented. "But," he said, "the world needs to know that there is *one* power at least that sees human beings as such and that in speaking to other peoples uses a language different from the politician's. I shall do all I can to prove in this case too that, churchman that I am, I serve no political purposes." Asked why he had accepted the patriarch's invitation, the bishop pointed out that developments of the past few years have made the German and Russian churches close neighbors, and said he felt that personal meetings between the churchmen of the two countries might not only bring better mutual understanding but forward the ecumenical movement. The supreme council of the Evangelical Church in Germany approved Dibelius' decision to go to Moscow.

And So Forth

Our newspapers report from time to time that crime is decreasing and morals are improving in East Germany. The behavior of many of our teen-agers, however, leads one to doubt that this is the fact. Laws excluding adolescents from dance halls are seldom enforced, and there is evidence of much drinking among these youngsters.

During this year's Bible Week, I Cor. 15 will be discussed.

Political authorities recently granted the East zone churches permission to solicit funds on the streets and from house to house for Inner Mission institutions.

At the local and regional church meetings held throughout East Germany while the *Kirchentag* was in session in Stuttgart, full agreement with the sentiments expressed at that great church congress was registered.

Two church papers published in West Berlin—*Frohe Botschaft* and *Evangelisch-Lutherische Kirchenzeitung*—are no longer permitted to circulate in the East zone. Meanwhile, two new Christian Democratic publishing houses in the East zone—one in East Berlin, the other in Leipzig—have been licensed to issue Christian publications.

GERMANICUS.

Church Groups Appeal for Prayers for Rain

Among religious groups reported by Religious News Service as appealing for prayers for rain during the current severe drought in the southwest were the Roman Catholic dioceses of New Orleans, Alexandria (La.), and Dallas, the Dallas Baptist pastors' conference and the Baptist general convention of Texas.

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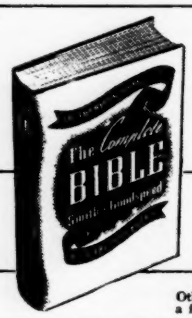

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Present Nature Of Ecumenism

West Virginia Baptists in 87th Annual Meeting Consider the Aspects of Cooperative Christianity

HUNTINGTON, W. VA., Nov. 5.—Cooperative Christianity at the state, national and international levels was considered by the West Virginia Baptist convention at its recent 87th annual meeting. Earl F. Adams, administrative secretary of the National Council of Churches, stressed in his address and at a forum on the subject that the ecumenical movement has no intention of weakening denominationalism, since autonomous denominations must be strong if they are to work together effectively. Ivan M. Gould, secretary of the West Virginia council, reported on the progress and prospects of cooperative Christianity in the state. The convention heard Emma Brodbeck, missionary recently returned from China, describe the problems confronting Christianity under the Communist regime there. It devoted considerable attention to the in-service college training program for pastors deficient in education which was recently inaugurated in cooperation with Alderson-Broaddus College. The convention sermon was preached by Joseph King, Moundsville pastor and chaplain of the state penitentiary. In an address on the convention theme, "Free Men—Free Church—Free World," George D. Heaton, Charlotte, N. C., pastor, said that in this country the freedom of the church is inhibited not by restrictive forces without but by indifference and negligence within. This correspondent was elected state president, succeeding Jarrett Chandler of Huntington.

West Virginia Lutherans Consider Student Work

Student work was the theme of the annual conference of the United Lutheran synod of West Virginia, which met in Huntington. Oswald Elbert of Philadelphia, eastern regional secretary of student service for the denomination, listed the elements of an effective ministry to students as preaching, teaching, calling, counseling and recruiting. Stewart H. Smith, president of Marshall College here and a leading Lutheran layman, told the delegates that state-supported colleges and universities "are more concerned about religion now than they have been at any time during the present century." He said that if the forces of religion are to influence the leadership of the next generation they must operate effectively on the campuses of these institutions, since 75 per cent of undergraduates are enrolled there. The conference voted to establish a $50,000 youth center at West Virginia University, Morgantown.

Tells Presbyterians of Need In New Communities

West Virginia Presbyterians, assembled in Huntington for the 39th annual session of their synod, heard Vernon S. Broyles of Atlanta, secretary of the denomination's committee on church extension, declare that money and manpower are urgently needed to evangelize new industrial communities springing up all over the south. R. K. Robertson, missionary just back from Korea, reported that there are 600,000 Christians in that devastated country and that the amazing vitality of the church amid the war and suffering is a most hopeful factor in the tragic situation. It was announced that $316,585 had been raised in the state for Union Theological Seminary at Richmond. Plans were approved for raising $1,750,000 in a 50th-anniversary campaign for Davis and Elkins College. Attention was called to progress in the denomination's program for Negroes, particularly to the action of the recent General Assembly making Negro pastors and elders members of the white synods. C. Houston Patterson of Bluefield is the new moderator, succeeding J. P. Proffitt of Maxwelton.

Kentucky Presbyterians Adopt Marriage Counseling Plan

Meanwhile, at the annual sessions in Danville of the Kentucky Presbyterian U.S. and U.S.A. synods, a resolution emphasizing the importance of marriage counseling was adopted. Its three-point plan urges each minister to have a counseling period with every couple before performing the marriage ceremony, to keep in contact with the couple after marriage, and to request each couple to contact him or some other minister in the event of domestic problems that might result in separation and divorce. Alexander Warren, secretary of the Kentucky council of churches, has announced that copies of the resolution will be mailed to every Protestant pastor in the state in an effort to reduce the steadily increasing divorce rate.

Methodists in Kentucky Join for Evangelism

Kentucky Methodists are engaged in a united evangelistic advance. The "east unit" was conducted Oct. 24-Nov. 2, the "west unit" is scheduled for Nov. 14-23. This effort is being acclaimed as the big-

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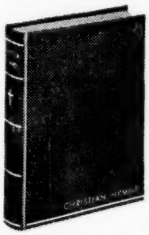

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gest project ever undertaken by the Methodist churches of Kentucky, the goal being to win 15,000 to Christ and the church. About 1,000 ministers from 18 states will participate, and 10 bishops are included among the speakers for 18 "victory" mass meetings. In the victory rally at the University of Kentucky's Memorial coliseum at Lexington, a crowd of 10,000 heard Bishop John Branscomb of Jacksonville, Fla., appeal for four recoveries: the presence of the living Christ, a sense of urgency, the spirit of sacrifice, and an evangelistic passion. Denominational officials report a most gratifying response so far in attendance and accessions. Emphasis on this evangelistic enterprise was the keynote of the 107th annual meeting of the Louisville Methodist conference, held recently at Princeton.

Disciple Campaign Will Aid Kentucky Institutions

A campaign to raise $180,000 a year for Transylvania College, the College of the Bible and the state missionary society was launched at the annual convention of the Christian churches of Kentucky, held recently in Lexington. This is a $150,000 increase over previous annual contributions to the three institutions. Addition of 36,000 members to the denomination's churches in Kentucky during the next three years was adopted as the goal for the evangelistic phase of the advance. Perry E. Gresham, minister of Central Woodward Christian Church, Detroit, told the delegates of the "new interest in the reunion of Christendom," declaring that "the shame and scandal of division have brought repentance to the churches." J. S. Faulconer of Ashland was elected president, succeeding Paul Stauffer of Frankfort.

And So Forth

Jesse M. Bader, director of the National Council of Churches' department of evangelism, spoke at several recent services in Louisville, including the autumn rally of the Louisville council of churches' young people's commission.

As a result of a federal grand jury report accusing Hopkinsville, Ky., police department members of 26 instances of wrongdoing, the city's ministerial association has called on Safety Commissioner Joe Davis to remove himself from office.

Kentucky State College's first board of regents in the 66-year history of that Negro institution officially took over as the governing body in connection with the formal dedication of a $455,000 science building.

"Gross violations" of the Southeastern conference code brought official condemnation of the University of Kentucky's basketball coach and squad and resulted in cancellation of the entire schedule for 1952-53. J. Maurice Trimmer.

Iroquois Indians Visit New York, U. N.

Celebrating American Indian Day, 300 members of the Six Nation Iroquois Confederacy in tribal dress visited New York city and the United Nations on Sept. 27. They marched in single file down Fifth avenue to Central park for a service led by Emery J. Kocsis, former missionary to the Indians and pastor of the South Plainfield, N. J., Baptist Church. Dr. Kocsis reminded spectators that the confederacy was the first "united nations" on the American continent.

Mexico Bans Religious Scenes from Films

Under a new law making Mexico's ministry of the interior the guardian of public morals so far as movies and television are concerned, the *New York Times* reports, government censors have cut all scenes with religious themes from newsreels and feature films, and have ordered withdrawn from circulation the Mexican-made motion picture "The Divorce," because it "defends church marriages." So far church authorities have remained silent on the matter, but the National Union of Sinarquistas, a Catholic organization, has protested that "pornography is all right but not religion." The ministry of the interior explains that its action is governed by a law which forbids "acts of external demonstration of respect to God and his faith by processions, sacrifices, offerings or other ceremonies." The press notes, however, that in the rapprochement between church and state that has been going on for several years, authorities until recently closed their eyes to violations of this and similar regulations.

Initiate Self-Help Relief

In Korea, Church World Service Plans Weaving and Sewing Centers

Pusan, Korea, Oct. 23.—On his return from a short furlough, Henry Appenzeller, Church World Service director in Korea, reported plans for two new types of relief and rehabilitation service in this war-stricken land. One is a weaving project in connection with a Taejon textile factory which it is hoped will eventually provide gainful employment for 2,000 persons. The other is a home for widows in Seoul, where a sewing center and self-help program will be developed. Taejon, large and strategic city midway between Taegu and Seoul, is the site of one phase of the amputee rehabilitation project and of the proposed rural rehabilitation program described earlier in these columns. (See The Christian Century for Sept. 3, p. 1005, and Oct 1, p. 1142.) It is at Taejon also that a Presbyterian, U. S., Bible institute and school are being developed, and that plans for a Southern Baptist hospital and seminary are being worked out.

U. S. Soldiers Raise Fund For Child Amputees

The drive to collect funds among soldiers of the U. S. army in this sector for the care of Korean child amputees has passed the $70,000 mark. The goal is $100,000. The "I Corps Amputee Committee" has asked that the team headed by Reuben A. Torrey, Jr., use these funds in a children's amputee center to be opened at Severance hospital in connection with the Christian Rehabilitation Program for Korean Amputees. A recent survey made by the United Nations Civil Assistance Command for Korea (UNCACK) reveals that in South Korea more than 10,000 civilian amputees need special care, and that the work begun by the armed forces for Korean veterans who have lost limbs must be supplemented as soon as possible. Child amputees need care during their entire growing period, when adjustments must be made constantly in their artificial limbs. For that reason the soldiers' fund, which insures a long-range program of treatment, is providential.

Mobile Units Show Religious Films

Under an audiovisual program sponsored by the National Christian Council of Korea, more than 300,000 people have seen the

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motion picture "The King of Kings" since the first of the year. Besides, the film has been shown in prisoner of war camps, for which Cecil B. de Mille, the producer, has made a print available. Two Korean laymen give full-time service traveling about the country showing "The King of Kings" and "The God of Creation." Kang Yung Nai travels in a mobile unit provided by the (U. S.) Methodist Woman's Division of Christian Service; Kim Chin Han by train or bus or on foot. While showing the films to R.O.K. troops near the front lines, Kim was caught in an enemy barrage and had to flee without his equipment. Fortunately he was able to recover the projector intact when he returned to the scene. A filmstrip projector is in constant use on the guerrilla-infested island of Cheju. In all, 15 slide projectors are in use, five of them in R.O.K. army hospitals.

Christian Programs Have Place on Radio

The South Korea government's radio network gives 15 minutes' free time each Sunday morning to religious programs sponsored by the National Christian Council. From time to time half-hour religious dramas are presented over the network on Sunday evenings. All the programs are warmly received. Currently the council is conducting a contest for Christian dramas suitable for broadcasting. Prizes are offered for all scripts chosen for future use. The audiovisual program is directed by a committee among whose members are two missionaries, E. Otto De Camp (Presbyterian) and Donald Payne (Methodist).

SUE COMSTOCK ADAMS.

The Church Roll

Thomas Pym Cope of Edgmont, Pa., who has worked in relief and rehabilitation programs among war-displaced persons since 1943, has been named executive director of the Unitarian Service Committee. He succeeds Raymond B. Bragg, who resigned in July to accept a pastorate in Kansas City, Mo.

Among the 60 Protestant, Roman Catholic and Jewish clergymen, educators and laymen who early this month issued a statement denouncing "mccarthyism" as a threat to the nation's freedom "second only to the Communist conspiracy itself" were Reinhold Niebuhr; Harry Emerson Fosdick; Episcopal Bishop Angus Dun; Pres. Israel Goldstein of the American Jewish Congress; Fr. H. A. Reinhold, a leader in the Catholic Liturgy movement; Editors Edward S. Skillin and John Cogley of *Commonweal*, leading Catholic lay weekly; and George Donahue, a founder of the Association of Catholic Trade Unionists.

Roger W. Strauss, chairman of the board of the American Smelting & Refining Co., has been named general chairman of the 1953 observance of Brotherhood Week, which will be celebrated Feb. 15-22 under the sponsorship of the National Conference of Christians and Jews. Mr. Strauss has been Jewish cochairman of the conference since its founding in 1928.

William B. Lipphard will retire Dec. 31 after 20 years as editor of *Missions*, monthly publication of the American Baptist Convention. He will be succeeded by John C. Slemp, associate editor. Last March *Missions* received top honors for "eminence in editorial writing" from the Associated Church Press, which represents editors of Protestant publications in the U.S. and Canada.

At its silver jubilee banquet Nov. 8, the Catholic Association for International Peace gave its first annual Peace award to the late Sen. Brien McMahon of Connecticut, Religious News Service reports.

William Keys, formerly secretary in New York of the World Council of Churches' youth department, on Jan. 1 will become administrative secretary of the Student Volunteer Movement.

Recent deaths in the field of religion: Elizabeth Bartram Cadbury Jones, former chairman of the International Institute of Philadelphia, long active on many committees of the Society of Friends, and widow of Prof. Rufus M. Jones of Haverford College, who was long honorary chairman of the American Friends Service Committee, on Oct. 26, at the age of 81. . . . Erwin A. G. Spruth, pastor of St. John's Lutheran Church, Port Richmond, N. Y., and formerly president of the Lutheran Church—Missouri Synod Manhattan pastoral district, on Oct. 29, at the age of 55. . . . John B. Walthour, bishop of the Protestant Episcopal diocese of Atlanta and formerly chaplain at the U.S. Military Academy at West Point, on Oct. 29, at the age of 47.

Current Feature Films

Prepared by Independent Filmscores

M—Mature. Y—Younger. C—Children.

Everything I Have Is Yours (MGM) Gower and Marge Champion, Monica Lewis, Dennis O'Keefe. *Musical*, in technicolor, inserts *spirited, graceful dancing sequences in obvious, rather silly story* about difficulties between husband and wife, professional dancers, over whether she shall continue her career after a child is born. M,Y

The Snows of Kilmanjaro (Fox) Ava Gardner, Susan Hayward, Gregory Peck. *Drama* based on Hemingway story about a commercially successful writer dying of gangrene on African hunting trip, bemoaning his failure to achieve the literary perception he once sought. Magnificently photographed shots of wild game in technicolored African setting are reasons for seeing the film—which otherwise is disappointing as a human document, concerned as it is with portraying in flashbacks the amorous adventures to which it assigns the hero's failure. *Negative characters in a film whose conclusions are as vague and uninspiring as they.* M

The Stranger in Between (British; Rank; dist. in U. S. by Univ.) Dick Bogarde, Jon Whiteley. In his flight from the law after murdering his wife's lover, young man is compelled by circumstances to take with him lonely seven-year-old stranger afraid to return to his unhappy home. At first impatient with the unwanted responsibility, he finds latent solicitude and concern for the boy's welfare taking precedence over desire to save himself. An *absorbing* "chase" film which arouses as much interest in the transformation in the young man's character as in the physical flight. Realistically set in city and countryside. M,Y

BEST CURRENT FILMS

For Family: The Greatest Show on Earth, Ivanhoe, Ivory Hunter, The Magic Garden, The Man in the White Suit, Navajo, Olympic Elk, The Story of Robin Hood, The Story of Will Rogers, Water Birds.

For Mature Audience: Captive City, Cry, the Beloved Country, God Needs Men, Kangaroo, Les Miserables, Murder in the Cathedral, The Quiet Man, Quo Vadis, The River, Viva Zapata!, Washington Story. 11-19-52

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